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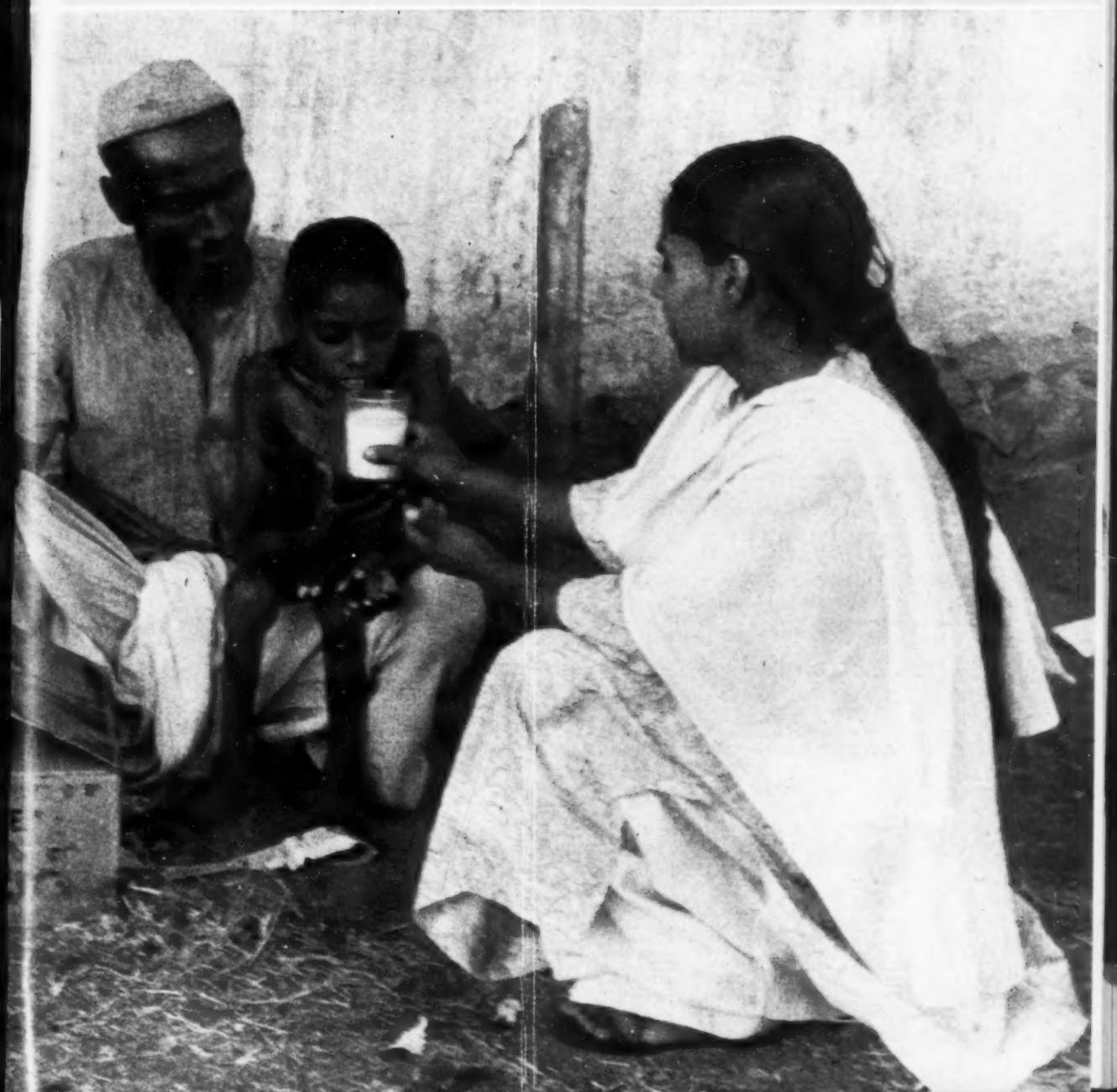
MONTHLY

Special Section:

BOOKS AND RECORDS

**WANT STALKS THE
WORLD**

We Were TV Addicts





Photo, Chicago American

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A woman making out her Will said to her lawyer, "I know the organization whose aid reaches out to the neediest cases. It's The Salvation Army."



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CORDELIA SPITZER

Father, God, my thanks to Thee
For this broad land where liberty
Shines like a beacon in the night
To other lands where freedom's light
Is almost out. For bells that toll
The call to worship where the soul
Can find calm and serenity—
Father, God, my thanks to Thee!

Father, God, my thanks to Thee
For home and love and family;
For proven friendships; for the worth
Of quiet age and childhood's mirth.
For springtime, summer and the glow
Of moonlight on new-fallen snow;
For mountain, desert, plain and sea—
Father, God, my thanks to Thee!

Father, God, my thanks to Thee
For guiding hands that constantly
Have pointed out the way above
From childhood until now. For love
That sought me when I knew Thee not,
Remembered me when I forgot
Whence all these blessings come to me—
Father, God, my thanks to Thee!



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This Month

NOVEMBER is traditionally book month for Moody Monthly and a time for looking at the many excellent Christian books available for readers of various ages. Whether you are already a bibliophile (lover of books) or not, we think Dallas Roark will whet your appetite for good reading in "Adventure Through Books." Roark, a Baptist pastor in Iowa, is one of our younger contributors, but already his byline has appeared in several magazines.

WHEN HE'S NOT taking pictures or writing a story, photo-journalist Lloyd Hamill may be in the Sierras catching trout (125 so far this year) or exploring a ghost town. A former managing-editor of *The King's Business*, he has done an outstanding job of researching and presenting the significant article we have called, "Want Stalks the World."

Does TV rule your family or does your family rule TV? We have a hunch that many Moody MONTHLY readers have worked to solve the problems presented by the monster in the living room. "We Were TV Addicts" offers the solution which came as the result of one family's struggle.



Donaldson

MISSIONARY L. LaVerne Donaldson spent more than ten years in Palestine and is well qualified to tell the story which we've called "The Gospel in the Arab World." Donaldson, a former Navy chaplain, is now serving a church in Pennsylvania and looking forward to returning to the Far East and missionary work early in 1960.

ONE OF THE MOST popular features ever to run between our covers was "Out of the Mixing Bowl" by Mrs. Doris Coffin Aldrich. Mrs. Aldrich is now with her Lord, but the story of this remarkable mother of nine has been told by her close friend, Mrs. Belva Atkinson Murphy. From this new book, *Mommie of the Mixing Bowl*, we've taken, for your pleasure, one choice chapter, "The Happiest Days."

THE COVER



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half-naked and homeless,
with sallow cheeks and empty
stomachs, with hearts that
have never known the
light of salvation . . .
millions around the world
turn to us and ask:
"Does someone care?"

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE.

Volume 60, No. 3

November, 1959

articles

- WANT STALKS THE WORLD, *Lloyd Hamill* • 14
CHORDS OF THANKSGIVING, *Carl Armerding* • 18
WE WERE TV ADDICTS, *J. Franklin Hall* • 20
STUDIES IN II PETER, Part V, *S. Maxwell Coder* • 23
THE GOSPEL IN THE ARAB WORLD, *L. LaVerne Donaldson* • 57
ADVENTURE THROUGH BOOKS, *Dallas M. Roark* • 73

features

- MY THANKS, *Cordelia Spitzer* • 1
A HOLY LIFE AND HOW TO LIVE IT, Lesson III, *G. H. C. Macgregor* • 27
HALF THAT CHICKEN, *Harry Liu* • 42
A LESSON IN THANKSGIVING, *Puzzle, Hannah Nelson* • 60
BUSINESSMEN SEE MISSIONS, *Donald N. Harding* • 62
THE HAPPIEST DAYS, *Belva Atkinson Murphy* • 69
FINDING THE RIGHT BOOKS FOR CHILDREN, *Florence Otterbeck* • 76
PUBLISHERS' CHOICE • 78
WE RECOMMEND • 81
THESE ARE MY CHOICE, *Bill Pearce* • 84

departments

- OUR MOODY READERS • 4
REPORT, Worldwide News • 6
EDITORIALS • 11
IN THE STUDY • 33
IDEA NOTEBOOK • 37
- SUNDAY SCHOOL LESSONS • 44
MOODY MONTHLY, JR. • 54
MISSIONS • 57
OFF THE RECORD • 82
NEW BOOKS • 85

youth supplement

- AMBASSADORS IN TRUNKS, *Ronald E. Wilson* • 89
TWEEN TEENS • 92
TIME OUT . . . OR IN? *Gordon R. McLean* • 93
THIS IS MY PROBLEM • 95
YOUTH IN THE NEWS • 96
HIS PLACE FOR YOU, *George Cowan* • 97
TEMPTED BUT TRIUMPHANT, *Anthony C. Capon* • 98

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Our Moody Readers

Prove All Things

I have found your magazine full of helpful literature, so feel I do not want to be without it. Did indeed miss "Out of the Mixing Bowl" but believe "At Deerwood Farm" is a good replacement. When the magazine arrives I thumb through it and determine that all the articles could be read with profit as time permits. I have also given away some old copies to friends with the hope they will catch "the vision" and desire to add it to their reading program. It is the reader's privilege to see if the articles and features are Bible based, and "prove all things and hold fast that which is good."—Hattie Anderson, Russell, Minn.

Worst Foot Forward

In "Our Moody Readers" Mr. Miller noticed how [cover picture, July] many of our officials were not paying attention to our President, but wonder if any noticed the one with his foot on the furniture. When the tax payers foot the bill, you can be sure you will find feet anywhere. I wonder if he does the same at home along with his children.—Harold Gorr, Wesleyville, Pa.

Laborare est Orare

[Concerning the series on "The Holy Life," beginning Sept. 1], I can't tell you how much I have enjoyed working out the test questions. I am going to write out every Scripture text referred to and study them more carefully.—Edna M. Welty, Young America, Ind.

Just wanted you to know that I, for one, really enjoyed this Home-study feature in the Moody MONTHLY.—Mrs. William Doran, Stratford, Conn.

I look forward to my Moody MONTHLY and read it from cover to cover. I'm going to take the examinations on "A Holy Life."—Marguerite Caldwell, Coulterville, Calif.

Head and Heart

I could not read the letter re: "Out of Focus" [May] from Pastor Elwyn Stafford of Collinsville, Ill., without rebuttal. I have been alarmed at the trend in these last years of the schools' usurping an increasing amount of the time of our Christian youth. Naturally the emphasis is upon head knowledge, and this is important. However, the place of competition for the young person's time is in the extracurricular activities, which serve a very useful purpose for those who do not have an outlet for youthful energy.

It is my conviction that we need to emphasize heart knowledge, not de-emphasize it, and this need is scripturally provided for in the program of the local church.—George W. Oliver, Pastor, Faith Baptist Church, Albert Lea, Minn.

Supremacy of Love

The article, "I Heard Their Cry," [Sept.] incites this. I grew up in a small town where we boys had as a companion a boy who had not been able to pass into the first grade, but was able to play with us in a way we could not understand. We would tease him and he would show anger for a time, then smile in a silly way and retire. We kids could not understand, only he was harmless. Our teasing, which would have made any of us mad and promote a fight, annoyed him for a moment, and then a smile would appear.

When I became a man and tried to understand, I became aware that he had had a wise, spiritually minded mother, who while she could not understand why this boy was an imbecile (three others were normal) fulfilled her mission to train him in the one line of living, that of the emotion of love, to overcome his intellectual and mental handicaps. He responded completely so that his life was ever enjoyable. She told him about Jesus, Who loved him much more than she, and so built up in his mind and heart a love supreme that negated his intellectual lack.

I remember once at a prayer meeting, when there was a call for testimony, that he said, that "he did not know much, but he loved Jesus." We thought that silly, but I see now that he had that eternal answer, for love requires, not the intellect, but the child heart.—John F. B. Miller, Berkeley, Calif.

Who Are the Mormons?

In your June, 1959 issue of the Moody MONTHLY, page 16, you printed the article by Gordon H. Fraser on "Mormonism." I wish you knew how much you blind the eyes of people who read your magazine, and the Christian world, when you print a half truth or covered identity.

No place in the article does it tell the reader that Mormonism is the Church of Jesus Christ of Latter Day Saints. These churches are growing but deceive people in who they are.

If you question them closely, they will say they are reorganized and have headquarters in Liberty, Mo. I had a family of them in Tulsa, Okla., tell me they had no connection. Then within two years, when their Chapel, or Temple, [was dedicated] the head of the Salt Lake City L.D.S. Church . . . did the dedicating.—R. Edward McKinley, Dragerton, Utah

Appreciation

MOODY MONTHLY has been a blessing to me this past year. The Sunday School Lesson department has been a great help to me, as I teach in Sunday school. I also have received much inspiration from the articles and Bible expositions. As a matter of fact I read the magazine from cover to cover each month and get great enjoyment from it.—Mrs. Joe Burgess, Clinton, Tenn.

Each issue seems to get better. I am especially enjoying the series on II Peter by S. Maxwell Coder. They are fresh and invigorating. Also, the article, "Are You the Prodigal's Brother?"—William Overway, Phoenix, Ariz.

I have read with appreciation your editorial, "Maintaining the Wall" (Sept.).—Glenn L. Archer, Executive Director, Protestants and Other Americans United, Washington, D.C.

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report

WORLDWIDE NEWS • Charles T. Lampman, editor

U.S. Headquarters For World Wide Bible Reading Program

The Scripture Union, the largest and best-known daily Bible reading plan, and the only such system which offers graded Bible reading and graded expositional and devotional comments on the reading for every age group, has been recently incorporated in the United States. The Chairman of the U.S. committee is Mr. C. Stacey Woods, general secretary of both the Inter-Varsity Christian Fellowship and the International Fellowship of Evangelical Students.

The Rev. Gerald Gregson, an evangelical Anglican minister, who served as Chief of Chaplains of the Royal Air Force in Canada during World War II, will be on the American staff. Mr. Gregson is a well-known evangelist and Bible conference speaker, and will be available for Bible conference work and special speaking engagements. (The Scripture Union began in England in 1879, and its daily Bible reading plan is now translated into more than 100 languages.)

Organizations

A teacher placement agency to serve evangelical higher education has been organized with Dr. John H. Fadenrecht, dean of Wheaton College (Ill.), serving as president of the board and Dr. S. A. Witmer, Fort Wayne, Ind., director. The agency will seek to refer dedicated, professionally qualified personnel who wish to serve Christ in Christian liberal arts colleges, Bible colleges and evangelical seminaries to the needs of those institutions. The service includes student deans and administrative officers as well as instructors.

The plan to organize the new teacher placement service was sparked by the Commission on Educational Institutions of the National Association of Evangelicals and the Education Commission of the National Holiness Association. Officers of the board, besides Dr. Fadenrecht, are: Dr. Stephen Paine, vice-president; Dr. Harold W. Reed, secretary; Dr. Herbert W. Bryne, treasurer. Other board members: Dr. Ernest Keasling, Dr. Carl H. Lundquist, Dr. Milo A. Rediger, Dr. Glenn Richardson and Mr. Herbert J. Taylor. The Evangelical Teacher Placement Agency will maintain an office in Fort Wayne, Ind.

Operating under the name, "Sunday School Library," the Eastern European Mission in Greece reports a remarkable advance in their work. As recently as 1952 Sunday schools were practically unknown in Greece. There were no Sunday school helps, no picture cards for children, no lesson leaflets, no study mate-

rials. There was little, if any, systematic teaching of the Scriptures.

During the past six years, however, the work has grown steadily. Now there are about 100 Sunday schools in Greece where the Bible is taught systematically. Sunday school literature, produced in Greek, is largely responsible for this great change. To make the Bible teaching ministry more effective, efforts are now being made to begin a training course for Sunday school teachers.

Robert L. Knight of Austin, Texas, is executive director of a new group of laymen within the Methodist church. Aim of the new group, according to Mr. Knight, is to "restore the Methodist Church to the beliefs and practices that made her the largest soul-winning agency the world has known and to preserve for posterity that Church."

To accomplish its aim, United Society of Methodist Laymen, Inc., seeks to unite "those persons who believe in and pray for the preservation of Wesleyan Methodism, to form channels through which every person can be informed as to all matters pertaining to the Church, and to provide channels through which the laity may speak their will in a united voice at all levels of the Church. The United Society of Methodist Laymen, Inc., seeks to accomplish such changes in the law of the Church as will eliminate the possibility of its becoming an authoritarian church and which will eliminate the possibility of false doctrines in the Church."

Service

Printers: Missionary printers around the world, denied the abundance of technical help so readily available in the homeland, need encouragement, advice, equipment and help in training nationals to adequately face up to the opportunities of their fields. Evangelical Literature Overseas, with headquarters in Wheaton, Ill., is attempting to assist these missionary printers through a recently formed production committee operating in the homeland.

The committee is now recruiting a corps of "big brothers"—Christian printers and printing proprietors in the homeland who are challenged by the need and urgency of getting as much good gospel literature printed as fast as possible in every land and language. Christian printers who would like to cooperate with this interdenominational big brother organization are invited to write: John C. Benson, ELO Production Committee, Winona Lake, Ind.

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Professionals: Dr. Frank C. Laubach, world renowned literacy expert, has made a plea for retired Christian business and professional people to serve as technical missionaries in Asia and Africa, to help people there raise their standard of living. "I believe there are a million healthy, retired old people who could and would go forth to help and would find thrilling new life in serving the world." Dr. Laubach challenged people to go out and contact governments and missionaries and find out where volunteer experts would be welcome.

Briefs

The Prohibition Party at its national convention at Winona Lake, Ind., nominated Dr. Rutherford L. Decker as its candidate for President in next year's national election. Dr. Decker has been pastor of Temple Baptist church in Kansas City, Mo., for 15 years. Prior to 1944 he was a pastor in Colorado and was president of the state Baptist convention in Colorado. Dr. Decker's running mate will be E. Harold Munn, assistant dean of Hillsdale College in Hillsdale, Mich., who was nominated for vice-president.

Nine church-related college choirs will contribute 540 singers for the premiere performance of a cantata to be sung at the merger convention of the American, Evangelical and United Evangelical Lutheran churches in Minneapolis next April. Entitled *Una Sancta*, the cantata was composed by Paul J. Christiansen, choir director at Concordia College, Moorhead, Minn. He will conduct the performance.

In Cleveland, Ohio, a church gave active and helpful leadership in a drive to prevent "panic-selling" when Negroes bought into a previously white residential section. "For Sale" signs began to blossom recently all down the block when Negroes bought property. But members and officers of the Phillips Avenue Presbyterian Church called on residents and persuaded them to welcome the new neighbors. Now, signs reading "Not for Sale" have appeared on more than twice as many homes as have been offered for sale.

Following the Pacific Garden Mission's 82nd Annual Rally early in November a new addition to PGM was dedicated on Chicago's Skid Row. The new addition consists of a 350-seat auditorium, an enlarged dining room and a larger women's and children's division. When the new facility is completed, the mission's capacity will be tripled. The mission has not closed its doors since its founding in 1877. During the first nine months of 1959 PGM ministered to an average of 17,000 persons each month, including 11,500 meals served. More than 1,000 meetings were held in the same period, with 4,586 recorded decisions for Christ. Since 1940, Harry G. Saulnier has been director of the mission.

Delegates to the Augustana Lutheran Church's annual convention went on

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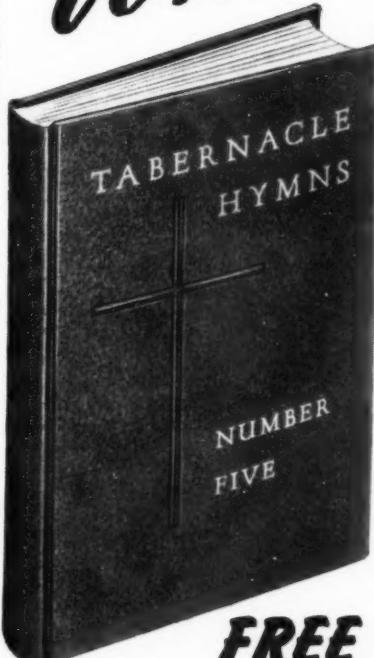
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record as opposed to the establishment of parochial schools for higher education. Following a three-year study of the issue, the denomination expressed its preference for tax-supported public schools. Other Lutheran bodies do operate secondary schools. The Missouri Synod has 1,250 parochial schools and other Lutheran bodies have a smaller number.

John Grossman, a New England businessman, is back home in Quincy, Mass., after a visit to Russia. While there he presented a dozen new prayerbooks and other religious articles to the only remaining Moscow synagogue. He has told the synagogue "had no new equipment since Communism's inception 40 years ago." To his surprise, the Russian officials permitted him to take the items into the country without the least objection. He said they seemed quite indifferent; they simply checked the items off as though they were unimportant.

nationals living in that area. It is also hoped that with the new power, broadcasts can be made directly to India. ELWA is sponsored by the Sudan Interim Mission.

The Philippines: Two American missionaries were befriended by head-hunters after crawling from their wrecked plane in the wilds of northern Luzon. "Those tribesmen did everything in their power to make us comfortable till help arrived," said the 30-year-old pilot, Lee R. German of Cozad, Neb. He and his companion, Fred D. Pennoyer, 39, of Port Angeles, Wash., were en route to help establish a mission station in a jungle area when the plane crashed.

South America: In Chile, reports indicate that religious liberty is getting support not found elsewhere south of the border. Protestants recently won approval for the showing of the film "Martin Luther." It was so successful that a second run was imperative. Most significant was the fact that the board of censors—under strong pressure to ban the film—voted without opposition for the showing. All votes were favorable, with only one abstention. The spirit of negotiations between Protestant leaders and political officials was most unusual.

Belgrade: The British and Foreign Bible Society is still unable to work freely in Yugoslavia. No Bibles have been printed in that country since the communists took over and the government will not permit the importation and distribution of large quantities of Scriptures. The government permits the society to import about 200 copies of the Bible a month, by registered mail. Prior to September, 1956, the society imported about 60,000 copies annually.

Church-Press

Recommended: A report of a special committee of the recent Norwegian Bishops' Meeting in Oslo, suggested that a Church Information Bureau be established. As no funds were available for such a project, the Bishops proposed that the Norwegian Journalist Academy give students more detailed information concerning church affairs. A similar overture was made to the Clergymen's College to let journalists explain problems of the press to future clergymen. In addition, the appointment of a special church staff member to the Norwegian News Bureau was urged, and the Norwegian Church Academy was asked to take up the subject of church and press for discussion.

A new leadership training center has been acquired by Christian Service Brigade. The 1,800-acre northwoods campus is situated between Cedarville and Pickford in the Upper Michigan Peninsula. It was a gift to CSB from H. J. Taylor, Chicago businessman. Announcement of the new facility was made by Joseph Coughlin, founder of CSB, just as the organization had completed the 20th year of Brigade history.

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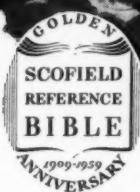
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EDITORIALS

A Time for Looking Up

Another Thanksgiving season is almost upon us. Again America has overwhelming cause to give thanks to God for His mercies—for blessings of life, liberty and abundance all the more striking when one considers the almost world-wide need presented in the article, "Want Stalks the World" (p. 14).

We do well as a nation to set aside a day for thanks to God and for pausing to realize that all these blessings are from Him. They have not been won by our own wisdom or strength or righteousness. Neither have these things just happened. It is God who gives the harvest, who restrains catastrophe, who surrounds us with His providences.

Recognition of these things should not only prompt us to thanksgiving, but should turn our eyes to God and our indebtedness to Him. Indeed it is our awareness of Him and our dependence on Him that should concern us most. For Scripture tells us that it was when men "glorified him not as God, neither were thankful" that their hearts were darkened. Then sin did its work. Man gave up God and, finally, God gave up man (Rom. 1:26).

In spite of ICBM's and conferences at the summit, the fact is becoming increasingly clear that our nation's greatest cause for fear is inside our borders in the sickening increase of lawlessness and evil here at home. Unless this can be checked, our enemies from outside will not need to risk a hot war. They can merely wait for decay within to do its deadly work.

Almighty God through His Son Jesus Christ has provided the only antidote for sin in the human heart and in the nation. May this Thanksgiving turn us toward God, not only in gratitude for mercies in the past, but in fear and supplication for our nation's future.

A "New" Hymnbook?

A news item in *Time* magazine stated not long ago that the music director of one of our great denominations, in planning a new hymn book for the denomination, has taken a stand against the inclusion of "gospel hymns." His argument was that such music is not in keeping with the current trend towards formalism and liturgy in church worship. Furthermore, he claimed, the gospel hymns are "musically bad" and "theologically inadequate."

Now it is true that some of the "gospel hymns" of recent vintage inspire us to something less than worship, and the lump that arises in our throat could not be interpreted by any stretch of the imagination as a sympathetic response. But hymns of such stature as "Blessed Assurance" and "What a Friend We Have in Jesus," which over long years have lifted the hearts of thousands of congregations to spontaneous worship and praise—are these to be classed in the same category? Do they, as this music director claims, only serve as a "dupe" and a "dope" for the Christian church?

What about such hymns as "O For a Thousand Tongues," "Rock of Ages," "Amazing Grace," "Come We That Love the Lord," "The Old Rugged Cross," "Fling Out the Banner," "Come Sinners to the Gospel Feast," and scores of others? Must they, too, be tossed into the discard as no longer pertinent to our day?

Any criterion by which these hymns are judged "musically bad" and "theologically inadequate" has little relevance to the spiritual needs of mankind—or to spiritual reality at all. And it seems to us that the church where a false formalism sweeps the gospel hymns out the door

along with its outdated church bulletins might just as well close its doors altogether. It has corrupted the Great Commission. More than this, by the same standard 95 per cent of all the hymns in the hymn book could be thrown out. For though a true Biblical theology may be disavowed in the pulpit, thank God you can still find it in the hymn book!

We are most happy that strong voices are being raised within the denomination in hearty protest against such a tragic mutilation.

What Price Unity?

In an editorial in April, 1958, we wrote of the proposal to absorb the International Missionary Council, an association of mission councils at home and on the foreign field, into the World Council of Churches, the loosely knit but ecumenically minded world assembly of churches. Speaking as an observer, we called attention to certain problems arising from the diversity of groups and doctrinal positions held by these groups.

One problem grows out of the fact that the International Missionary Council now includes groups which are carrying on missionary work in territory dominated by Eastern Orthodoxy affiliated with the World Council.

Orthodox representatives in the World Council recently spoke out on the subject. According to a Council release, Metropolitan James of Philadelphia, representing the Ecumenical Patriarchate of Constantinople, urged the Council to "remain what it is—a council of churches." His church wants to continue in the World Council of Churches, but "our fears remain."

The representative of the Greek Orthodox Patriarchate of Alexandria, Egypt, Metropolitan Parthenios of Pelusion (Carthage) declared, "for us Orthodox the word 'mission' is something we fear. I don't know why. It's my tradition. For this reason I say to you, 'Go slowly!'"

If the merger does go through, as seems likely, it appears certain that the International Missionary Council will lose the support of some mission councils who do not want close affiliation with the World Council. (The Congo Protestant Council has already withdrawn.) At the same time the World Council faces the possibility of a rift in its membership if the merger is completed and constituent members continue their present missionary activity in Orthodox areas. It would appear that the Council can forestall such a breach only by limiting in some way the activities of mission groups, either halting missionary work in countries where Eastern Orthodoxy is dominant or reassuring this group that its missionary arm will not countenance one member communion's proselytizing from another.

At any rate it appears that the search for unity and the lowest common denominator will go on. If it does, missions under the World Council of Churches will lose even more of their vitality than they have already lost. And the independent groups, already outnumbering the others in their American missionary force, will forge even further ahead in aggressive missionary activity.

The situation reminds us of a history professor we once knew. He had just given a brief talk on the great merits of broad-mindedness. Then he brought himself up short and remarked, almost ruefully, "But I will have to admit as a historian that it is the narrow-minded people who have got things done—the people who were single-minded in their purpose." H.R.C.

Locked Languages

One of the important frontiers of mission work is that of Bible translation.

During the last twenty-five years one organization, the Wycliffe Bible Translators, has been used of God not only to undertake translation work in 200 tribes on 11 fields but to give linguistic training to more than 4,000 missionaries from 50 mission boards. Scripture portions have been translated in 100 languages; seven New Testaments have been published or are on the press and ten more New Testaments are undergoing revision prior to publication.

This is one side of the translation picture. The other is more gloomy. Between 2,000 and 2,500 languages remain which have not yet been touched. At least 2,000 tribes remain which are almost as shut off from the gospel as if they lived on other planets.

Each of these languages can be analyzed, reduced to writing and mastered for translation of the Scriptures. Experience has shown that natives who will attend classes one hour a day can be taught to read those Scriptures within three months.

How long will it take to reach 2,000 or 2,500 tribes? This is the question Wycliffe Bible Translators ask as they observe their twenty-fifth anniversary this fall. The need is for prayer, for workers and for funds.

We parents train young men and women to serve the Lord in many ways—as pastors and pastors' wives, in business and the professions, in trades and all the rest. But what about this field? How wonderful to have a part in sending a young man or woman to open the ears of an entire tribe to hear the Word of God!

The choice is not for us, of course. God leads in all such things, and young people must make their own response. But should we not make sure they have a chance to catch this vision?

You Can Be Sure

Recently a pastor friend, returning from a conference in a certain Eastern city, commented on hearing religious broadcast after broadcast on a given Sunday without once hearing the plain facts of salvation. Another person, a layman, recently spoke up in our hearing to ask in all seriousness how one could be "sure that your [Bible] teaching is right."

Such remarks remind us that there are great numbers who no doubt are genuinely confused at the clamor of voices concerning religious matters. Each claims to have

the truth, yet many are in seeming conflict with one another. How can one know for certain who is right? Or is there any "right" belief at all?

There is an encouraging answer, of course. There is indeed a way that is "right," that stands all tests. Not only can it be found, but the finder can know for sure that he has found the truth.

For the sake of those who want to learn this truth but who have come to suspect all proffered answers, let us set out some basic principles.

1. Realize first of all that you do not seek a mere system of thinking or belief—you are looking for the truth.

2. Use the Bible as your measuring stick. Ask for Bible authority for what you are told is true. Go to it yourself. No other book reveals what the Bible reveals—about God, about men, about this life and the next.

3. Be encouraged by the fact that God is on your side. He wants you to know the truth. Many a man has cried out, "Show me Thy way," and found this prayer the key to understanding.

4. Realize that as you read the Bible you are reading the Word of God, that you are listening to the voice of God. Believe what it says. Obey its instructions.

5. Beware of groups which put more weight on books "explaining" the Bible than on the Bible itself.

6. The Bible speaks about personal sin, about how to be freed from the guilt of sin and how to receive a new kind of life. It speaks of the death of Christ for sinful men and of the necessity for faith in Him. (Count the number of times you find the words "believe" or "believeth" in the Gospel of John.) But do not expect to understand that life or all the Bible says about it, until you meet God's conditions and receive that life yourself.

7. You may test your faith on the basis of Bible promises. If you have been cleansed from your sin, the Bible says that you will be a different person (II Cor. 5:17), that you will love other Christians (I John 5:2), that you will understand the Bible in a way you never did before (I John 2:27).

8. Finally, if you want to know the truth about what God's Word says, be willing to seek answers diligently for yourself. You would not take an important financial step without careful investigation. How much more important it is to be certain where your eternal soul is concerned!

Be sure that you can find the answers you seek. Jesus said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9).

Coming Next Month

HE'LL GO TO JAIL ON CHRISTMAS

On Christmas, as on every other day, Chaplain Louis King will go to jail. Why? Because 2000 years after the birth of Christ there are still those who have not heard the real Christmas story. Next month June Oulund tells of the power of the gospel among the "hopeless" of society at the Cook County Jail.

THE SIGN OF THE TWO SONS

More than seven centuries before Christ's birth, a weak and wicked king refused the sign God offered him. But out of this crisis came a far greater sign linked with the eternal plan of God. Be sure to see next month's article on the controversial translation of the prophecy in Isaiah 7 by Ray C. Stedman.

IT HAPPENED AT CHRISTMAS!

Joe wasn't too happy to see his brother Al that Christmas. After all, a top TV producer isn't the happiest critic for a small town Christmas program. But God had something special in mind for them both. Stan Best's heart-warming story of the "lost black sheep" is a bright spot in next month's issue.

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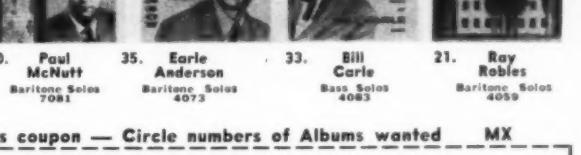
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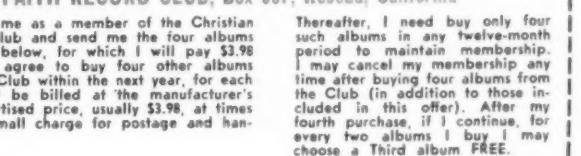
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Where do you fit in this story of what U. S. Christians
are doing about the millions who will live
and die in the shadow of almost constant hunger?



By Lloyd Hamill

TUNISIA—Waiting for food



WANTS

WHEN you sit down to your Thanksgiving dinner this month try prefacing your prayer of thanks with these words: "It is contrary to the will of God that islands of prosperity should persist amid oceans of poverty, hunger and distress. Bread for myself is a material concern; bread for my brother is a spiritual concern."

These words were spoken recently by perhaps the best informed evangelical on the material wants of the peoples of the world. He is Wendell L. Rockey, executive director of the National Association of Evangelicals' World Relief Commission.

The concept that "bread for my brother is a spiritual concern" has not always been stressed by evangelicals. In the not-too-distant past, relief work among church groups was pretty much equated with a powerless social gospel approach to things spiritual. Evangelicals who wanted no part of this approach often bypassed the material needs of the world in order to bear down more heavily in their efforts to present the gospel.

It took the terrible destruction of World War II and the subsequent expansion of Communism to bring the picture back into focus. Both Old and New Testaments stress the importance of God's people having loving concern for the needy. "For whosoever shall give you a cup of water to drink in my name ... shall not lose his reward" (Mk. 9:41).

Today most evangelical bodies are doing *something* about the world's want. But first hand observers tell us that what remains to be done is a staggering task. Millions of refugees from East Germany, Israel, Pakistan, Tibet, China

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GERMANY—Package from CARE

One of the top independent evangelical groups faithfully laboring in Berlin and West Germany is Eastern European Mission, headed by Paul B. Peterson, a 39-year veteran of missionary work in Europe. Since 1945 a steady stream of relief goods, consisting of food, clothing, shoes and bedding weighing many tons, has been sent by EEM (164 N. Euclid, Pasadena, Calif.). All distribution is done by the organization's own highly trained representatives, and through their evangelistic center many who come for food and clothing have found Jesus Christ as Saviour.

Peterson, who has just returned from a three-month survey of his mission's work throughout Europe, reports that conditions in Berlin are grim beyond the imagination of the average American

sion (88 Tremont St., Boston 8, Mass.), estimates that 400,000 Greeks live in makeshift huts. These are not what you would call slum people, but unfortunate who have lost almost everything during recent wars and revolutions. The greatest areas of these people are found in Athens, Piraeus and Thessalonica. There are smaller areas in Patras and elsewhere. Among these poorly housed, undernourished people tuberculosis is still rampant. Some observers say that at least 25,000 children in Greece have no one to care for them.

A Sunday school teacher recently reported that out of her class of some 220 pupils 180 were tubercular due to malnutrition and lack of proper care. Last winter people stood in the snow, barefoot, while clothing was being distributed.

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China

and North Korea present a pathetic problem. Add to these homeless refugees the millions of other needy people around the world and you begin to feel the deep meaning of Wendell Rockey's words about our island of lush prosperity in an ocean of poverty, hunger and distress.

God has blessed the United States with abundance. Vast resources, brilliant achievements in science and technology, a free society and a dynamic economy have united to bring us to heights of material productivity never before known to man. Both our natural resources and our human skill of hand and brain are the gifts of God. We are His creatures and stewards of His vineyard. The abundance which is ours and the potential productivity within our grasp are at once blessings to be enjoyed and a trust to be administered in the name of God and in the service of mankind.

What are we doing with this trust?

It would be impossible to review all that is being done by evangelicals but we have surveyed a representative cross-section so that Moody MONTHLY readers might have a clearer basis for prayer and action. Here are the results of this survey on a country-by-country basis.

Germany. Since the end of World War II some 10-million refugees have escaped from behind the iron curtain into West Germany. Most of these have come through West Berlin, an island of freedom 120 miles *behind* the Communist iron curtain. It is because Berlin is the one weak link in the Communist chain that Russia has whipped up such frantic protests in recent months.

Christian. Refugees must stay for long periods in over-crowded camps. Men, women and children live and sleep in dormitories without convenience and without a semblance of privacy.

In order to reach Berlin the typical refugee has had to come as a shopper or a worker—this to avoid the suspicion of Communist police. He has left behind



GERMANY—Refugees have nothing

his home and keepsakes. He has left his bank account, his job, his friends. He has what he could wear and nothing more. Many of them are highly educated professional and business people. Now they are hungry and cold and unwanted. While they wait for relocation the hope that gave them courage to flee slowly ebbs. Despair overwhelms the bravest and it is at this moment that Christian help—food, clothing and the gospel—is desperately needed.

Greece. K. Paul Yphantis, executive secretary of the Greek Evangelical Mis-



GREECE—Emergency feeding center

The standard of living is so low in Greece that 80 per cent of the people have to subsist on an income of less than 30 cents a day.

Egypt. A striking picture of the need here is given by the World Relief Commission of NAE (12-19 Jackson Ave., Long Island City 1, N.Y.), which reports on the experience of an orphanage (1,227 children under 14 years of age) administered and directed by American missionary, Lillian Trasher. Recently the orphanage's powdered milk supply was running dangerously low. The institution's cows gave only enough fresh milk for the infants and powdered milk is not available anywhere in Egypt. A shipment on its way from America for some reason was delayed. As a result milk rations were cut in half at breakfast and the kindergarten children were not given their cup of milk at recess. When the last tin of powdered milk was gone the staff decided to try putting

"Bread for my brother is a spiritual concern. . ."



TUNISIA—"Home" for refugee family



EGYPT—Rationed milk

syrup instead of milk on the breakfast food. It would seem incredible that hungry orphans and faithful missionaries should be reduced to longing anxiously for a little powdered milk while the American public worries about huge surpluses being piled up here at home.

In Egypt and surrounding Arab countries there is the critical problem of some one million Arab refugees from Palestine. In the tiny Gaza strip alone no fewer than 230,000 refugees and 80,000 natives are completely marooned and in great need of help.



INDIA—Milk and medicine clinic

Cuba. Nearer home the Cuban revolution has left thousands of destitute people who have lost their homes and jobs and literally face starvation. The bright promises of hope offered by Castro have faded, and instead of democracy a tight-fisted, pro-Communist dictatorship controls the nation. In one week this summer Christians in America sent 150,000 pounds of beans, 56,000 pounds of clothes and a million vitamin pills to Cuba. One Christian observer recently said, "It is a life and death urgency to get outside relief supplies to Cuba."

India. Because of underdevelopment and overpopulation India has long been a gigantic land of want. Now there is the new problem of refugees. Three million refugees who have fled to India

from East Pakistan since the partition are still sleeping and starving in the streets of Calcutta—a region chillingly called "the human dead sea." Ove R. Nielsen of Lutheran World Relief estimates an additional 21,000 refugees have recently crowded into India from tiny Tibet.

Hong Kong. A million refugees—the second heaviest refugee concentration per square mile in the world—are living, sleeping and dying on the sidewalks, rooftops and in the caves of Hong Kong. A recent count showed 110,000 squatter-refugees living on rooftops. Cold and hunger have invited another enemy—tuberculosis. Missionaries laboring there have pitifully meager means to cope with this staggering problem.

Formosa. Much of the work of the World Relief Commission, NAE, in Formosa is handled through the rather amazing missionary couple, James and Lillian Dickson. Their ministry is so far-reaching that Mrs. Dickson was recently flown to America to appear on the national television program, "It Could Be You!" Their work is both among the needy Chinese and the hard-to-reach tribes people. Bob Pierce's World Vision (Box O, Pasadena, Calif.) joined the Dicksons this summer in obtaining emergency aid for 145,000 who lost everything in the great August floods.

Korea. Because of the many Christians in Korea and the recent war we took part in there, Americans have been particularly concerned with the need of South Koreans. Oriental Missionary Society (850 N. Hobart, Los Angeles, Calif.),

given out through 30 feeding stations which serve one hot meal a day to 27,000. This work is having a spiritual impact in addition to relieving the staggering physical suffering. In seven months 3,000 of those being fed confessed to accept Christ as Saviour. World Vision currently has a part in caring for an additional 13,000 orphans. In every case and in every land the amount of help that can be given is limited only by the willingness of American Christians to supply warm clothing and money for food and medicine.

Exactly how can Moody Monthly readers help at this Thanksgiving time?

First they can check with their own churches to see what is being done. A church with a missionary vision can be a transformed group. Such is the report of Pastor C. T. Walberg, of the Congregational Church of Christ, Redondo Beach, Calif., who comments on the "surge of blessing" in every phase of the church as a result of its missionary outlook. "We are a small church (seating only 226)," he says, "but in a few short

sent to West Berlin and then re-packed and transshipped. Authorities usually do not suspect a package postmarked in Berlin.)

Don't send high heel shoes, dirty or worn clothing. Do include extra money for shipping costs. It is often better to send cash and have missionaries buy the needed supplies nearer their field. Missionary groups can buy 2,200 pounds of food through CARE for \$100 and sometimes get it shipped free through such agencies as the International Cooperation Administration. (Food packages may also be sent direct through CARE, 660 1st Ave., New York 16, N.Y., to



KOREA—One hot meal a day

needy persons in Colombia, Ecuador, Haiti, West Germany, Greece, Guatemala, Hong Kong, India, Italy, Iran, Korea, Pakistan, Poland, Turkey and Yugoslavia. The name and address of the individual or group sending the food goes with the package.)

It is Thanksgiving time. We are Christians. We live in the world's richest nation. Let us reverently review the words with which we started this survey: "It is contrary to the will of God that islands of prosperity should persist amid oceans of poverty, hunger and distress. Bread for myself is a material concern; bread for my brother is a spiritual concern."

END



FORMOSA—Remembering leper children

years since we've stressed missions our income has increased five times with most of it going to missions." This small church collects and ships literally tons of relief supplies (clothing, medicine, soap, etc.) to missionaries around the world.

If your church does not have a relief program, you could contact any of the groups already mentioned or other missionary groups mentioned or advertised from time to time in these pages.

Veterans in the relief field have learned some practical do's and don'ts. Don't send parcels to unfriendly countries. Authorities levy a high duty and often confiscate the shipment. People who get such shipments from America are often earmarked as traitors and discriminated against. (Eastern European Mission has gotten around this problem in helping needy Christians in Communist East Germany. Material is



HONG KONG—Roof squatters' city

World Vision and World Relief Commission, NAE, have teamed up to carry out an outstanding mission of mercy. Oriental Missionary Society's Korean field staff directs the relief work among three million still unsettled refugees.

The work is carried on through orphanages, leper colonies and widow homes (there are 300,000 war widows alone in South Korea). Relief food is

PAKISTAN—A daily glass of milk





Chords

By Carl Armerding

THE first national Thanksgiving Day was not celebrated in New England but in the land of Israel. King David inaugurated the custom some 3,000 years ago. The Bible does not record any such celebration previous to that time. Others after David led the people of Israel in songs of thanksgiving, but always according "to the ordinance of David, king of Israel" (Ezra 3:11 and Neh. 12:24). It was his influence more than any other which led the nation in a spirit of praise.

The first national day of thanksgiving came when David installed the ark of the covenant in the tent he had prepared. For the occasion he composed the beautiful psalm given us in I Chronicles 16:7-36, part of which is included in Psalm 105. "On that day," we read, "David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren."

It was a beautiful expression of gratitude, beginning with the words:

Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

Such praise was the fruit of many years of faithfulness on the part of their covenant-keeping God. It marked a high point in His dealings with them.

Apparently it takes something out of the ordinary like this to move us, as they were moved, to give thanks to Him. The ordinary things of life (which are often just as wonderful) we are apt to take as a matter of course. That is why the apostle reminds us to "be . . . thankful," and "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:15,17).

♦ DAVID possessed a rare capacity for gratitude. And apparently he never lost it, for "by the last words of David" the Levites were ordained "to stand every morning to thank and praise the Lord, and likewise at even" (I Chron. 23: 27-30). To make this service even more delightful it was accompanied by music.

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Days of Thanksgiving

David's songs were born out of his own experience, and one grand theme runs through them all: "The Lord is good"

The men whom David and his captains separated to this service were to prophesy "with a harp, to give thanks and to praise the Lord" (I Chron. 25:3).

Near the close of his life, again we find David leading his people in thanksgiving to God, after they had "offered willingly to the Lord" for the building of the Temple. "And David the king also rejoiced with great joy."

Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name (I Chron. 29:10-13).

Utterances like these, we would assume, should make lasting impressions. But except for the time when the trumpeters and singers made "one sound to be heard in praising and thanking the Lord" (II Chron. 5:13) at the dedication of Solomon's temple, we find in the Scriptures no further reference to any special day of thanksgiving until the reign of the good king Hezekiah.

Things had changed greatly by that time. The nation was no longer a unit under one king. Division had rent Israel in twain soon after the death of Solomon. And before long both factions fell into idolatry with all its horrible practices.

In the days of Hezekiah, however, God graciously sent revival. Temple worship was restored, and the ordinance of the passover, which had not been kept for a long time, was again observed. As evidence of their sincerity in all of this, the people broke their idols in pieces "and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until

they had utterly destroyed them all" (II Chron. 31:1).

And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.

(II Chron. 31:2)

But since David first arranged the courses of the priests and Levites, this revival of the temple service was only the renewal of something long discontinued. Thus we see how the influence of a grateful soul flourishes even in days of darkness and declension. Would to God it had lasted!

♦ In the generation following, Manasseh, Hezekiah's wicked son, promptly abolished all the reforms instituted by his father. And for more than a half century thereafter, "Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel" (II Chron. 33:9).

Near the close of Manasseh's life, however, after the Lord had severely chastised him at the hands of the king of Assyria, "he besought the Lord his God, and humbled himself greatly before the God of his fathers."

Shortly before Judah was carried away captive to Babylon, the Lord graciously gave another revival. That was in the days of king Josiah. The temple was repaired, the book of the law recovered, and a covenant was made before the Lord to walk after the Lord and to keep His commandments. But we read of no thank-offering, nor of any day of national thanksgiving.

It is refreshing, therefore, to read that in the days of the restoration after the captivity . . .

... when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to

praise the Lord, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel"

(Ezra 3:10,11)

In so doing they went right back to the standard set by David, and actually used the same song which he had composed!

Some years later, "at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps" (Neh. 12:27).

Truly this was a momentous occasion. They could not restore the magnificence of Solomon's temple, nor the dazzling splendor of his reign. And yet they could and did celebrate with grateful hearts the fact that God had brought them into the land of their fathers. And since many of them had never seen the land before, their rejoicing is all the more remarkable.

Here we read again that they did all of this "according to the commandment of David, and of Solomon his son. For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God" (Neh. 12:45,46). This reference to "the commandment of David" is unmistakable proof of the enduring influence of this man of God who first led his people in public thanksgiving to the Lord.

♦ In the Psalms are recorded some of the motives which prompted David to sing the praises of his God. In Psalm 18 he tells us how God delivered him from his enemies and gave him victory over those who sought his life. The title of this psalm informs us that Saul was one who pursued him with such murderous intent. David seems to have had but few friends at this time. Even those among whom he sought asylum were ready to betray him. But the Lord delivered him out of their hands, and his heart response was, "Therefore will I

[Continued on page 86]

WE WERE TV ADDICTS

By J. Franklin Hall



THE people who live in our home, I am sure, are very much like those who live in most other Christian homes.

We like the same things—pleasant conversation, books and magazines (especially those written by Christians), taking part in the life of our church, evenings with friends, a trip to the park every now and then. We thought our home was a made-in-heaven kind of home. And it certainly was a happy one—until we got our TV set. Then what happened to thousands of others happened to us. We became TV addicts.

The affliction—and I don't mean that term lightly—is no different from many organic diseases. It comes on slowly, quietly, getting worse without your being aware of it, until one day you realize that you've got it and that it has reached a critical stage.

Of course, we never thought that we would get it. We were rather selective at first. We chose our programs carefully—or thought we did. I went more for the outdoorish programs, my wife for the family situation things. And we enjoyed them.

Then gradually the one or two programs a night stretched into three, four, a half dozen. By the time I became conscious of what was happening we were spending virtually all our evenings in

front of the little screen. There came a time when it was too much trouble to even change channels. We would sit there hour after hour, taking in whatever came on, good programs and bad.

We chased villains through dark canyons with Wyatt Earp . . . grinned at the antics of Ozzie and Harriet . . . held back the tears through many a "This Is Your Life" . . . sweated out quiz programs with the participants . . . and got enmeshed in absurd situations with Bilko.

Now, don't get me wrong. We weren't taken in by the quality of the programs—or lack of quality. Many of the plots were timeworn, the dialogue hackneyed, and we knew it. And I'm not saying that some programs weren't beneficial. Billy Graham used to have a fifteen minute program that we never missed. And for a while there were Percy Crawford and Jack Wyrzen and some local church programs. News, discussion and special event programs were also enlightening to us as Christians—like "Meet the Press," the presidential nominating conventions, the Kefauver crime hearings.

But the fact of the matter was, we had become slaves of that mahogany and glass machine that stood in the corner. Night after night we clicked on the dial and let ourselves be hypnotized. We watched. And watched. And watched.

Eyes tired, backs stiff—still we watched. We had been caught. We were addicts.

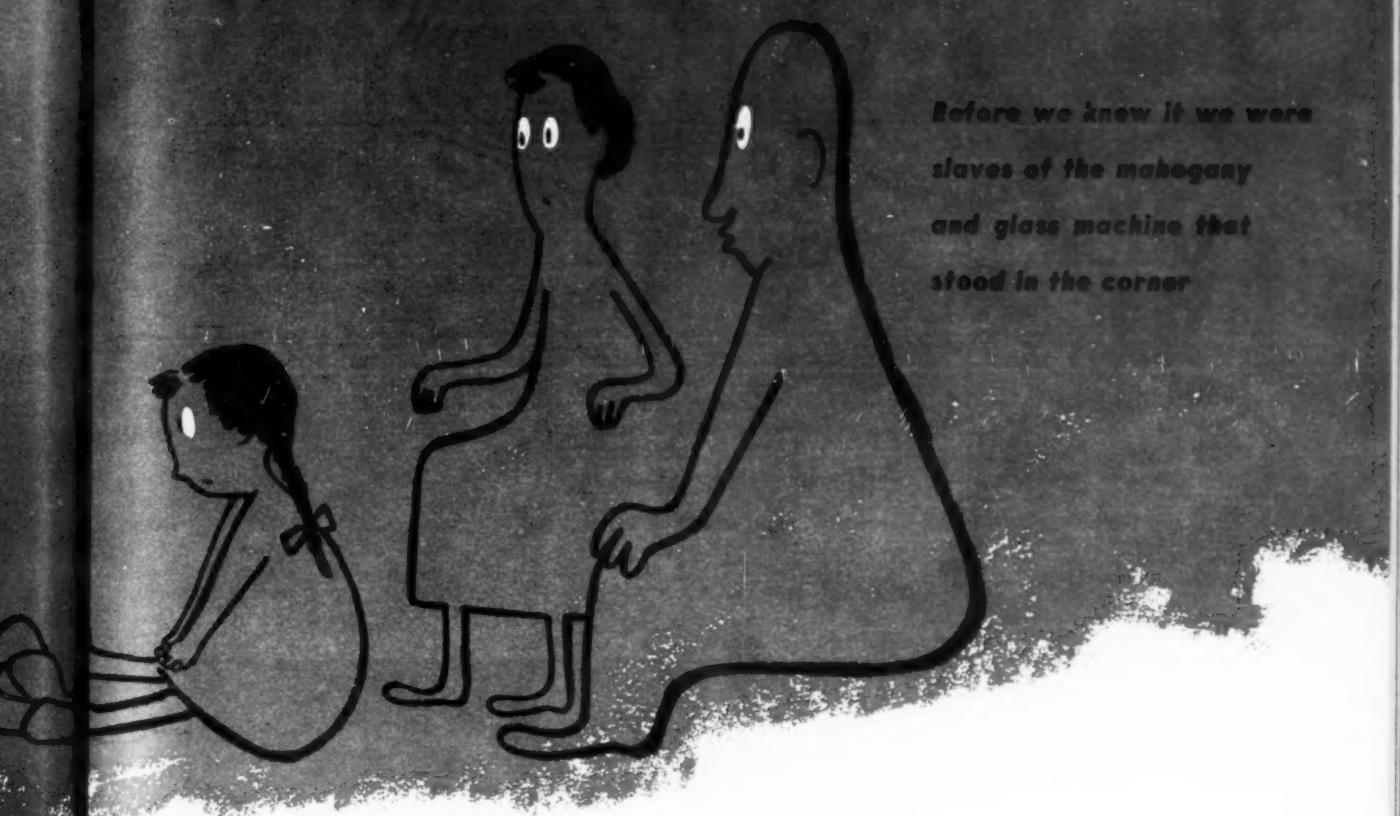
♦ OH, we didn't let it go so far as to keep us from our family and personal devotions. And our church life didn't suffer. At least, so we thought. But still—TV was taking far, far too much of our time. Our lives had begun to rotate around that picture tube.

When a pair of youngsters came to be part of our family, they became snared also. By the time she was two, our little girl could hardly wait in the morning to tumble downstairs for Captain Kangaroo, to be followed after breakfast by a steady stream of kids' programs—some good, some mediocre, some just plain useless.

When the neighbor's youngsters wanted her to come out and play she would yell, "Okay, as soon as Romper Room is over!" And we noticed that she had little time for coloring books and other creative activities.

Gradually my wife and I began to realize that the disease had sunk in deep. Magazines went unread. Visits to friends were a thing of the past. Dust gathered on books on the shelves. And, worst of all, my wife and I found that we were becoming conversationally dry. The 17 inch screen had slowly, deftly, stealthily mesmerized us.

*Before we knew it we were
slaves of the mahogany
and glass machine that
stood in the corner*



The day the set went out of order, we realized just how serious was our plight. We roamed the house that evening at a loss for something to do. We could hardly wait till the fixit man arrived.

I thought about past generations—without TV. How did they ever get along? It was then I made up my mind that it was time for drastic action. I resolved to break the habit.

While going over the Scriptures one evening strength was put into my resolve. I was reading Romans 12, the second verse, and I came across the warning, "Be not conformed to this world." Even though it was late in the evening I was still sufficiently awake for Paul's admonition to hit me right between the eyes.

Conformed to this world? That's exactly what the TV had done to our home. And I was ready to admit it.

It may sound silly, but the next morning while I was thinking about this I went into the living room and looked at that mahogany box. Wood, tubes, wires, glass—that's all it was. I could wreck it in less time than it takes for one average-length laxative commercial. That settled it. I was going to beat TV.

* THAT evening, after the youngsters were put to bed, I strode into the living room and stood in front of my wife.

"I want five minutes of your time," I said. She gave me that look she reserves for conveying her what-on-earth-are-you-up-to-now reaction.

I went into our problem—our ailment—detailing the effects TV was having on our home, our children, our personalities, our spiritual stamina. And I said it was time we did something about it. My wife agreed readily—it was almost as if she had been waiting for me to take some positive action about that glass monster in the corner.

So we sat at the table and formulated our strategy. We knew immediately that to solve the problem we would have to do one of two things: either throw out the TV or control it.

For a while we toyed with the former idea. But the more we thought about it the more we realized that for all its bad points the set had some good points too. It didn't make sense to us to scrap an instrument which, like our telephone and refrigerator and oil burner, could serve us well—if we kept it in its place.

If we threw out the TV because of its bad features—tobacco and liquor ads, for example—then logically we must give up our daily paper and many of our magazines. They too carried ads for "Winston" and "Pabst," often in gaudy three and four color displays which by comparison

made our TV black and white commercials look pretty pallid.

Then, to be consistent, we must scrap our radio, too. And we must stop riding the city bus and elevated, all of which shouted these and similar wares at us.

We got another surprise in our survey. Comparing the merits of TV with our newspapers and magazines it dawned on us that in a way TV wasn't as bad as some of these other media of communication. Hard liquor advertising, for example, was barred from television, despite repeated attempts of the whiskey people to elbow in. But in some papers and magazines that came to our home, ads for the stuff blared relentlessly at us, often in an uncouth and downright repulsive manner.

And what about the admittedly beneficial points of TV? Throwing out our set, the same as if we scrapped our radio or newspaper or magazines, would deprive us of these too, wouldn't it?

Obviously, then, control of our viewing of television was the logical and Christian answer to our ailment. Gradually, step by step, we worked out our strategy. These were the items:

1. Our televiewing would be selective. No more sitting back, taking in program after program, never getting up to switch channels or to click off the dial. We

**“HE has filled
the hungry with
GOOD
THINGS”**

—LUKE 1:53

• The Lord has given us a wide field of service among the Jews—as wide as the Jewish dispersion among the nations, as deep as their spiritual and physical distress. Our Saviour has appointed us to the giving of the Gospel to these multitudes, the care for the hungry, the destitute, the widows and the orphans.

• To face these people daily as we do is an experience which cannot be lightly dismissed or forgotten. The emaciated and undernourished children are a special burden upon our hearts. We have seen the mothers and fathers sick with anxiety because they cannot provide their children's needs. It makes us feel guilty that we have been favored with so much, when they have so little.

- There is an even deeper need. We have witnessed the agony of soul of many in search of God's presence, His forgiveness and His love. Only Christ, the Bread of Life, can assuage their hunger.

• From India, Israel, Europe, and from across our own American continent, the cry of God's people Israel arieth our hearts.

• At this holiday season as we contemplate our Lord's abundant goodness to us, let us remember with love these brethren of our Lord in their hour of need. Help us bring Christ to them in all His saving power.

• Your prayerful, loving and thankful help is urgently needed. His "well done, good and faithful servant" will be your reward.

THE FRIENDS OF ISRAEL

Missionary and Relief Society, Inc.

Dr. Victor Buksbazen, General Secretary
330-M Witherspoon Building, Philadelphia 7, Pa.
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Write for free copy of the outstanding, searching and
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Dear Friends of Israel:
In gratitude to God and my Saviour, I am
sending enclosed my love offering for His
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would choose programs we felt were of value, whose standards were in accord with Christian taste.

2. Our televiewing would be limited time-wise. One hour at the most in the morning for the youngsters. From several good kids' programs we chose a couple of thirty minute features we felt matched our standards and contributed to our children's upbringing. In the afternoon no more than thirty minutes. Again we would screen the program carefully before giving the go-ahead. The same went for the evenings—one hour, no more was allowed.

This was made clear—all members of the family were to abide by this schedule without fail. There were to be no exceptions, no quibbling, no rationalizing, no saying "just this once we'll overlook the rules." Period.

♦ All this happened some time ago. The

results have been gratifying. We read again as we used to, enjoy records, have time for pleasant evening walks, the study of the Word and the nurture of our spiritual health. There is more time for frolic on the floor with the youngsters. And as for my wife and me, we talk to each other again!

I say we beat TV. But, in a manner of speaking, TV too was the victor. For now that we pick our programs carefully, skimming the cream and letting go the rest, television is no longer a mixture of four parts second-rate to one part first-rate. It is quality clear through, we feel, imparting to our home life a pleasant and enriching flavor.

Like all the other gadgets in our house which God in His goodness has given us—things like the telephone, the radio, the washing machine—we still have TV. But it's under control. No longer do we serve it. It serves us. END

END



A THANKFUL HEART

VERNA S. TEEUWISSEN

Dear Father, for the things unseen
I give Thee thanks.
For all the deep-down joys that mean
The most but show the least, I bow
In solemn, heartfelt homage now,
And give Thee thanks.

For freedom, friendship, laughter, love
I give Thee thanks.
And for the treasures stored above,
Secure in Jesus' care for me,
For time and for eternity,
I give Thee thanks.

STUDIES IN SECOND PETER

Part V: II Peter 3:1-9

Be Mindful of the Words!

By S. Maxwell Coder

FOR convenience it is best to divide the third chapter of II Peter into two equal parts, but there is something

noteworthy about the entire chapter which should not escape our attention. Chapter 3 contains the four final exhortations of Peter before he laid down his pen. Two of these are in the first half, and two are in the last half. They form an outline of truth, comprehensive in scope, wonderful to contemplate and easy to remember. Listen to these four admonitions:

Beloved . . . be mindful of the words spoken by Old Testament prophets and New Testament apostles (vv.1,2).

Beloved . . . be not ignorant of the reason why God has not yet brought judgment upon the ungodly (v.8).

Beloved, be diligent in living for Christ so that you will be ready to meet Him at His coming (v.14).

Beloved, beware lest you fall from your own steadfastness (v.17).

Here is an outline, found right on the open page of your Bible, which you might want to underline and use later if you're asked on short notice to give a Bible message. If you can remember a few thoughts about each of these great admonitions, you will be able to speak without notes and with little preparation, knowing that your message will be biblical, and that it will speak to the hearts of your listeners in four important areas of truth: their relationship to the Bible itself, to the lost around them, to their own spiritual lives and to sin.

Another thing deserves notice about chapter 3. It contains two questions regarding the return of our Lord: the question of unbelief and the question of faith. Scoffers in the last days before He comes back again are depicted in verse 4 as saying, "Where is the promise of his coming?" Believers are asked in verse 11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation

and godliness, looking for and hastening unto the coming of the day of God . . . ?"

Here are two attitudes. Unbelief scoffs at the promise of Christ's second coming. Believers are so stirred by the same promise that they seek to live godly lives in view of His appearing.

It is convenient to break the first half of our chapter into four parts: Mindful of the Word (vv.1,2); Skeptical of the Word (vv.3,4); Ignorant of the Word (vv.5-7); Taught by the Word (vv.8,9).

The first of these is an exhortation: *Be mindful of the Word*. It helps us understand why the two epistles of Peter were written. In both of them the apostle stirs up the pure, or sincere, minds of Christians by way of remembrance that they may be mindful of the words spoken by Old Testament prophets and New Testament apostles.

We all need such reminders. Peter is not writing to carnal, forgetful believers, but "to them that have obtained like precious faith" (II Pet. 1:1). Everyone today who exercises faith in Christ must rejoice to see how Peter gives supreme importance to the Word of God. He emphasized this in his first chapter; here it is again in his last.

One function of the memory is to stir up the mind. It is possible to know a precept of Scripture, even by heart, and also to act contrary to its teaching—until something jogs the memory. Then the memory stirs the mind to action, and wrong conduct is corrected.

What does the apostle want his readers to be mindful of? The words which were spoken before by the holy prophets—that is, the Old Testament—and the commandment of the apostles of the Lord and Saviour—that is, the New Testament. In like manner Jude says, "I will therefore put you in remembrance" (v.5) and then speaks of Old Testament truths. Later he writes, "beloved, remember ye the words which were spoken be-

fore of the Apostles of our Lord Jesus Christ" (v.17), which words are found in the New Testament.

Peter is not interested in setting forth any new revelation. He simply restates old and precious truths. In doing so, he supplies us with another motto which stands out of the text as a solemn exhortation, "Be mindful of the words!" This is a clear indication that the apostle believed the words of Scripture are inspired, and not merely the thoughts or concepts which the words express. In our last study we had occasion to refer to I Corinthians 2:13, where Paul declared that the things he wrote were given, "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth."

Paul also wrote that "all Scripture is inspired of God" (II Tim. 3:16). This does not say men were inspired, for the Bible never speaks of inspired men. It is the language, the words, which are inspired. Holy men of God were so moved by the Spirit that what they put down on parchment were the words of God. The Word of the Lord came to the writers of Scripture. Not only did the Spirit come, the Word itself came to them.

Not one jot or tittle will pass from the Word until all be fulfilled, said Christ in Matthew 5:18. A jot is the tiniest Hebrew letter, looking like our comma. A tittle is the smallest pen stroke used in a Hebrew letter, like the dotting of an "i" or the crossing of a "t." On the original parchment, every sentence, word, line, mark, point, pen stroke, jot and tittle were put there by God, working in holy men of old. Our Bible is made up of words chosen by God Himself—words to make us weep and to make us sing, words of comfort, words to inspire, instruct and direct us, words of salvation, words of reproof and correction, words of glory, verily, the words of God!

What words does the apostle intend that we should be mindful of? All of

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them! All Scripture is inspired of God, and is profitable. Of course, few people could memorize the entire Bible or even remember everything it requires of us, but everyone can be mindful of what it says by searching its pages daily. As we read it, the Holy Spirit speaks to us through a verse in Genesis, the Psalms, the prophets or a passage from the New Testament.

We can hardly be mindful of the words of the Bible unless we familiarize ourselves with them. This passage in II Peter almost demands a daily quiet time when we allow God to speak to us through His Word. It also places the Old and New Testaments together as of equal authority.

The New is in the Old contained; the Old is by the New explained.

We cannot neglect either Testament without loss. Nor dare we to assume that any New Testament apostle is more, or less, inspired than any Old Testament prophet. Peter speaks of them in terms of equality and we are to give careful heed to their words.

♦ THE second division of our text has to do with men who are *skeptical of the Word* (vv.3,4). We are to be mindful of the words of the Bible, knowing that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?"

Note well, it is to be in the last days that such men will appear. This is a prophetic passage. One way by which God's people will be able to tell that the closing days of the present age have arrived is to be the appearance in Christendom of men who will scoff at the Word of God, particularly its hundreds of promises regarding the personal coming of our Lord to the earth again.

Each generation of believers doubtless has witnessed some degree of scoffing at the teaching of Scripture, but those who live during the days of which Peter writes will not need to be convinced by arguments or statistics that the last days have come. This particular sign, together with many others given in the Bible, will be unmistakable to the instructed Christian.

What will these men be like? Not only will they scoff at the Scriptures; they will walk after their own lusts. They will not

be holy men of God. I am reminded of an illustration. In a Bible class which I taught many years ago there was a man who opposed certain passages in the Bible, no matter how plainly they were written. He did this while professing to be a true Christian, claiming it was a matter of interpretation. He could not endure the literal meaning of some texts. Several weeks after this scoffer dropped out of the class, a sin was made public in his life. It was clear that, while he was opposing the plain meaning of God's Word, he had been walking after his own lusts. The verse before us was mentioned by members of the class as completely illustrated in his life, even though nothing more than his scoffing attitude could be seen for a long time.

♦ A THIRD division of our theme appears in verses 5-7. Men are *willingly ignorant of the Word*. They willfully forget, or ignore, what is revealed in the first chapter of Genesis. God spoke, and the heavens appeared. He spoke again, and the waters under the heavens were gathered together, and the dry land appeared (v.9).

Here is a double reference to God's Word. His spoken word brought the material universe into being; His written Word was given that we may know what happened at the beginning. God has made it possible for men to know these things, but some remain in conscious ignorance of what He has revealed. In spite of their willful disregard of divine Revelation, God's Word stands unchanged.

Verse 5 reminds us that God's word brought the heavens and the earth into being. Verse 6 takes us on to the subsequent time when God spoke again, decreeing the end of the old order by means of a flood of waters. Verse 7 looks on to the future and announces that the same word of God has stored up and reserved the present creation for purging by fire. It is only His word that holds this world together until His time has come to bring it to an end.

Peter is here simply restating familiar Bible teaching. The written Word of God contains many passages referring to this terrible future "day of judgment and perdition to ungodly men." Malachi 4:1 reads, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Isaiah 66:15 prophesies that "the Lord will come with fire." There are many other passages. The outstanding new fact revealed to us through Peter is the place of the Word in the future "flood of fire," as the early church called the coming day of judgment upon the ungodly.

♦ THE fourth part of our present study

Study

in **CONTRAST**

A Thanksgiving Meditation

THANKSGIVING...and in North America a little boy hurries home. He hurdles the low fence, races across the neatly-cropped lawn, bursts through the door of the modest but attractive house. "Hey, Mom" he calls (a bit unnecessarily, for the slamming door has already announced him), "I'm home!"

In a little Korean village, a ragged beggar boy peeks furtively around the corner, then scurries over to a garbage heap. He drops to his knees, burrows quickly through the maggot-ridden debris with his grimy hands, occasionally pops a morsel of food into his mouth.

The cold milk tasted good after the morning on the playground — and the plate of cookies rapidly melts between the boy's excited reports of the ball game. Mother smiles indulgently, pours

the table. He bows his head obediently as his father says a few words of grace, but opens one eye to survey the table critically. Turkey, dressing, mashed potatoes, carrots, corn. . . . He nods in sober little-boy approval, then quickly closes both eyes just in time for the amen. . . .

The beggar boy walks on alone. He stops to dig briefly through another garbage heap, then moves on to the shelter of a railroad bridge. Another boy is already there — a nondescript beggar boy like himself who looks up with dull, lack-luster eyes, then moves aside a bit without a word of greeting. . . .

"Good night, Dear." "Night, Mommie." Prayers over, the boy curls up drowsily on the clean sheets. His mother turns off the light, pauses for just a moment in the doorway with a gentle smile as his quiet

boy in safe, comfortable America—for all the little boys and girls blessed with Christian parents and the joys of normal childhood.

But the beggar boys of Korea, whose number is legion, still follow the aimless, purposeless, day-to-day life pictured above. And the fate of their sisters is often worse. . . .

Ten dollars a month will provide complete Christian care of a child. . . . So little to spend to be used of God to erase the marks of suffering from a precious little face, to see them replaced with genuine smiles and sparkles . . . to add meaning and direction to the otherwise aimless life of a homeless child across the seas. (Whether or not you send money, we'll be happy to enter your complimentary subscription to the WORLD VISION MAGAZINE with its thrilling reports, missionary stories, world news coverage and other features. All you have to do is request it.)

By faith, and with the help of friends like you, World Vision has already taken on the care of over 13,000 precious children like the beggar boy above. But all over the world, literally, we are being asked to care for thousands more.

Won't you heed their cry?

A cry for our help.

A cry for your help.

A cry for help now.



another glass of cold milk, replenishes the supply of tasty cookies.

The sun sinks behind the distant mountain, and the Korean sky is streaked with breathtaking color. But the beggar boy's eyes are lowered to the dusty road beneath his aimless, plodding steps. He pulls his ragged garment around him, shivers a bit in the twilight chill, then wanders on. . . .

Time for Thanksgiving dinner now, and the boy joins the rest of the family at

breathing indicates he is already on his way to a little-boy dreamland. . . .

And in far-off Korea, a ragged little beggar lifts his eyes for a long moment to look at the now star-studded sky. Some vague, wordless question stirs within him as just for a moment he looks up into the infinite. Then, unconsciously and almost imperceptibly, he shrugs his shoulders, bows his head, tries to sleep. . . .

Neither of these pictures is the least bit exaggerated. Thank God for the little

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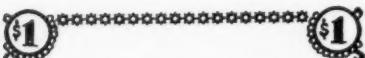
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speaks of those who are *taught by the Word* (vv.8,9). The apostle moves from those whose faces are turned toward perdition to those whose faces are turned toward God. What a world of assurance flows from that word in verse 8, "beloved!" We are those whom God loves and to whom He reveals His eternal purposes. When he says to us, "be not ignorant of this one thing," we take up the pages of holy writ and examine with intense interest what God has said. Some special importance must be attached to any subject introduced by such an exhortation. Seven times in the New Testament it is said that Christians are not to be ignorant of a certain truth, and this is one of the seven.

An important secret of history is revealed in verses 8 and 9. Why has God not intervened in the history of the human race long since to bring to an end the sin and wickedness of men? Because He loves them and does not want any to perish.

God does not see time as we do. A day means much to us. We divide it carefully into hours and minutes. Our days are numbered and soon gone. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away" (Ps. 90:10).

But with God, it is revealed that one day is as a thousand years, and a thousand years as one day. Our lifetime to Him is a very small part of one day. Wrote the Psalmist, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Ps. 90:4).

Since this is so, we must not apply our yardstick to the purposes of God. If He is pleased to prolong the age of the Church so that it reaches to 2,000 years after Pentecost, or 3,000 years perhaps, no matter. It will be as two or three days from the viewpoint of eternity. We must not forget that our God is carrying on an eternal purpose. He is settling the sin question forever. He is selecting a company of people who are destined to reign with Him over the universe. He will not be hurried nor change His great purposes because men may not understand why.

When war engulfs the world, and cruel men persecute the saints, and there is great suffering, with multitudes dying violent deaths, we are not to be ignorant of what is revealed about God's clock. He will make everything right some day, and in the meantime He has been pleased to tell us why He lets the age go on and on. It is not a sign that He is slack or tardy in fulfilling the promises He has made. It is rather a demonstration of His grace, for He prefers repentance to judgment. The key to postponed judgment is His longsuffering.

Has this not been illustrated in the experience of most of us? We heard the gospel many times before we responded and received Christ as our own Saviour from sin. Had God permitted us to have only one opportunity, where would we now have been? It would ill become any of us to desire the shortening of the age of grace while God still seeks the salvation of those who are living in sin. Let us by all means pray the last prayer of the Bible and continue to ask that the Lord may come quickly, but let us pray our prayer with II Peter 3:8 in view. If Christ does not return for another thousand years, it will still be today, in the sight of God, from whose perspective we shall ultimately view all of time.

They will know peace of mind who obey the admonition not to be ignorant of the true reason for what may appear to be a delayed second advent of Christ. They will rest in Christ, hoping for His coming at any time, but living and working as though His return will be in the far distant future. And they will be thankful for the opportunities God still gives to work for Him, reaching those for whom His longsuffering waits while it is still day and before the night comes when no man can work. END

Next month Dr. Coder writes on "The Day of the Lord," the final study in this series on II Peter.

Answers to Test Questions

A HOLY LIFE

Lesson II

1, 3, 4, 5, True; 2, 6, False. (Review Lesson II to clarify items missed.)

7. a c e: The elder brother was not immoral (b). His sins were not of the flesh but of the spirit. His work in the field proves he was not lazy (d).

8. a b d: Ananias was guilty of lying to the Holy Spirit. This includes a, b and d.

9. a c d e: We do not read that Jacob was angry (b). He was guilty of taking matters into his own hands and using unscrupulous means.

10. b e: The true Christian's reactions are b and e. See Galatians 5:22, 23 and Matthew 5:38-48.

11. d e: The Christian's reactions are d and e. Compare Matthew 5:38-42 and Genesis 13:1-18 with the question.

12-14. Yes. See I John 1:10. The three steps outlined in 12-14 are essential if you desire to be holy.

Home Study Feature

Series 1

Lesson 3

This is the third in a series of Bible-centered home study lessons. Written by a godly Scot of D. L. Moody's generation, the material has been adapted by the Moody Correspondence School. An examination the student may correct accompanies each lesson. An optional plan for personalized grading and instruction is also offered. Each lesson presents one facet of the subject and should be considered in the light of the whole course.

A HOLY LIFE AND HOW TO LIVE IT

Lesson 3: *The Secret of Cleansing*

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Guide to Study

1. *Glance over previous lessons.*
2. *Check your answer to the test questions on lesson 2.* (See preceding page.) Note any questions answered incorrectly and find the correct answer.
3. *Pray for the Holy Spirit's leading.* Read carefully and look up all Scripture references. Re-read.
4. *Apply to yourself.* Ask yourself if you have faced your sin and come to Christ for cleansing.
5. *Using the exam on page 67 as a guide, review the lesson material.*
6. *Fill in the answers to questions on the exam without referring to the chapter. Use your Bible when you are told to do so.*

We have already seen that the first requisite for the seeker after holiness is the knowledge of what has hindered attainment in the past. This our God has graciously given us, through the solemn and humbling work of self-examination in which we have been engaged. Sin has been discovered in our life—sin indulged, sin tolerated, sin excused—and that has been the secret of failure. Achan-like, these sins have made us helpless in the face of our enemies.

The next step is to learn how to be delivered from these sins. How is my heart to be so changed that the evil thoughts, evil imaginations, evil desires which have dwelt there shall no longer govern my thinking? How is my temper

to be broken, so that it shall not be the source of pain it has been? How is my tongue to be tamed, so that neither in public nor in private shall it again speak enviously, bitterly, uncharitably? In short, how am I to be cleansed?

We shall take the story of the leper in Matthew 8:1-4 to teach us. It is customary to use the leper as a type of the unsaved sinner. However here we will use the leper as a type of the believer in need of cleansing. Sin is, without doubt, just as repulsive to God in a saint as in a sinner.

The story of the leper reveals to us three stages in obtaining the blessing of cleansing for the believer, and with these we must successively deal.

I. Cleansing Required

"When he was come down from the mountain," says Matthew, "great multitudes followed him, and behold, there came a leper" (Matt. 8:1,2). A leper! Look at him. Do you not feel at once that here at least cleansing is required? Here is vileness. The leper was the very type of impurity, and as we look on him we feel how fitly chosen the type was. He is as repulsive as death. He bears about him the emblems of death. His face and arms and limbs are swollen. His hair is white. Tumors appear on his jaws. His breath is noisome. His whole person is fitted to inspire loathing.

A. Here is conscious vileness

This man knows he is vile. He is not

self-deceived. He does not congratulate himself that he is getting better when he is daily nearing death.

B. Here is confessed vileness

This man is not self-deceived, and he makes no effort to deceive others. He does not cover up his sores and endeavor to make himself out to be as clean as other people. He has his head bare, he has on the leper's garment, and from his lips day after day comes the mournful cry "Unclean . . . unclean!"

Here you have not only vileness, conscious and confessed, but you have vileness that despairs of cleansing itself, yet knows that unless cleansing is obtained, death will ensue.

C. Here is chronic vileness

This man had no hope of obtaining cure from any earthly source. His disease was beyond the power of man to check. Yet he would not willingly face death while a chance of life remained. It was the desperateness of his case that led him with heroic courage to break through the ceremonial law and risk being stoned, that he might cast himself at the Saviour's feet.

Seeker after holiness, look on that leper, for in him you have a picture of yourself. There you may see yourself in the mirror of God's Word. Do you recognize the likeness? Do you acknowledge it? Sin, that awful disease of which leprosy was but the type, has hold of you. The remains of it are in you, still tainting you, poisoning you, corrupting

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you, as the leprosy poisoned the blood of that man.

You are vile. But are you consciously vile? Do you feel your need of cleansing? Have you awakened to realize your true condition before God? Have you ever been perfectly honest with God about the sin in your life? Have you given up forever the endeavor to establish your own righteousness?

Thank God if you have. Thank God if, through the searching to which God has subjected you, you have been so convicted of anger, pride and evil speaking, of ambition and avarice, of selfishness and prayerlessness, that all strength is taken from you, and you cry, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; we all do fade as a leaf; and our iniquities like the wind have taken us away" (Isa. 64:6).

But if you are consciously and confessedly vile, have you come to know, or do you know now, that you cannot cleanse yourself. Do you know that no strength of will or length of struggle on your part will shake off the grip of these sins and that cleansing is a blessing which you must receive if you would escape the chastisement of God?

Fellow believer, do you realize the urgency of the question of holiness? Do you remember that the Scripture says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14)? And have you been shut up to Christ for holiness? Once you were shut up to Him for righteousness and then eternal life became yours. Have you realized that as He is your righteousness, so He is your sanctification (I Cor. 1:30)?

II. Cleansing Requested

We shall still keep our eyes on the leper, for as he has taught us that cleansing is required, he will also teach us how cleansing should be requested. In what the leper was, we find a picture of what we are. In what the leper did, we find a guide to what we must do. We notice three things in the leper's conduct, when seeking the blessing of cleansing, which are worthy of our imitation.

A. He came to Jesus

That means on the surface of it that he realized that Jesus was the only One who could help him. This man was past trust in men. He had ceased from man, whose breath is in his nostrils (Isa. 2:22). And he no longer trusted in places. The temple to him was where Jesus was. The presence of Jesus made a spot more sacred than the presence of all religious leaders. He hoped for blessing only where Jesus was.

Would that all who seek after holiness might get this far! Many think that if they are to get great blessing, it must be

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through some man or through going to some place. May God help us all to cease from man, to cease from places and to come to Jesus.

But to me the words, "A leper came to him," mean more than this. To me there is deep teaching in the contrast that I find between the conduct of the multitude and the conduct of the leper. We read, "When he was come down from the mountain, great multitudes followed him. And behold there came a leper." The multitudes follow; the leper comes. There is a world of difference between the two words. The multitude is behind Jesus, a throng, a crowd, a mass all together; the leper is in front of Jesus, and he comes alone. The difference is that between curiosity and need. Curiosity may induce people to follow; need will make a man come. Need made this man willing to stand forth in the presence of the crowd, owning himself a leper in need of cleansing.

Will you come to Jesus in the same way? Perhaps the reason sin has so long held dominion over you is that you have been afraid to confess your need of cleansing and ashamed to come to Jesus to seek it.

B. He worshiped Jesus

That word "worshiped," followed as it is by the word "Lord," seems to me to convey a far deeper meaning than "He did obeisance." There is no teacher like need, and again and again we find in the gospel story that the blind, the palsied and the lepers attained to a knowledge of Jesus Christ which the scribes and Pharisees never reached.

Here was a man who felt that Jesus was a prophet and more than a prophet. He was the Lord of man, and the leper was willing to acknowledge Him as Lord. When he knelt before Jesus, it was to make an absolute surrender of himself to Jesus and to put himself without reserve into His hands. Are you willing thus to worship Jesus? Are you prepared to make an absolute surrender of yourself to Him? Do you want to be made whole? Then prostrate your whole being before Jesus in the Spirit-inspired utterance of the word "Lord." This must be done. Without unconditional, unreserved surrender, the blessing of cleansing cannot be obtained.

C. He prayed to Jesus

He worshiped Him, saying, "Lord, if thou wilt, thou canst make me clean." This was in many respects a model prayer. It was simple, short, direct and to the point. But, above all, it was a prayer grounded on a glorious faith in the power of Christ. This was a prayer that did not dare to limit God. There was a glorious audacity about it. It asked a boon that no earthly power could grant. But it refused to measure the Christ of God by earthly standards; it refused to believe that to Him anything was im-



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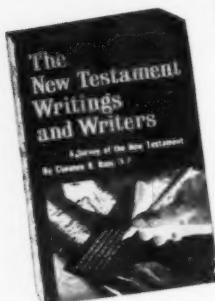
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possible. And so it honored God and brought its answer. One might almost say with reverence that a faith like that made it almost impossible for Christ not to cleanse the man.

Seeker after holiness, consciously vile, incapable of cleansing yourself, will you pray like that? Can you pray like that? Can you kneel down, as you read this chapter, before the Christ of God, and say, "Lord, if thou wilt, thou canst make me clean"? Believest thou that Christ can do this for *thee*? Do you believe that Jesus Christ can cleanse you from impure thoughts, bad temper, envy, malice, pride and every evil thing? Have you ceased to say, "Can God?" Have you learned to say, "God can"? Then rejoice, for your deliverance is at hand. You are ready for the next step.

We have seen cleansing required, and cleansing requested. We have now to see:

III. Cleansing Received

How simple is this scene, yet how impossible adequately to describe it! There is the Master in all the strength of His young manhood and in all the joy of His early ministry. And there at His feet, kneeling in humble adoration, is the leper, loathsome, noisome, repulsive. Round about is the crowd, pressing forward eagerly in its curiosity, yet shrinking back with fear and disgust, filled at once with wonder at the audacity of the man and at the reception Jesus is giving him.

But the scene does not last long. In the solemn silence those near can hear the words of self-renouncing, God-honoring faith: "Lord, if thou wilt, thou canst make me clean" (Matt. 8:2). Then they can see the hand of Jesus put forth lovingly to touch that poor body from which others shrank.

As He touches the leper, they hear the words, "I will; be thou clean." And as the word is uttered, they see a change come over the leper. A flush passes across the pale face; the despairing look gives way to one of overwhelming joy; the cringing stoop and feeble gait, which befit the man who was an outcast from society, give way to the upright attitude and firm tread.

Without a word being said, they know what has been done. A miracle has been wrought; the leper has been cleansed.

Here let us note very carefully how this cleansing was received.

A. Cleansing was received simply

The leper received it as a gift. In no sense did this leper cleanse himself. From him all ground of boasting about being clean was taken away.

B. Cleansing was received supernaturally

His cleansing came directly from Christ. The finger of the Lord was laid on him, and from the Lord into his diseased, poisoned, corrupted, festering body

there flowed mighty currents of life, new vigor, new vitality, which re-created the blood and sent it surging through the veins, expelling disease and bringing new life to every fiber and tissue of the man's being.

C. Cleansing was received suddenly

Let us not forget that "Jesus put forth his hand and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed." The leper received his cleansing suddenly. So it ever is when the almighty Saviour works. It is not a gradual recovery, coming as the reward of faithful observance of innumerable hygienic rules, but an instant healing, coming as the gift of a loving Saviour.

In the same way you may receive cleansing; in the same way I would almost say, you must receive it, if you receive it at all. You cannot cleanse yourself. By no strength of will, however great, or by no amount of self-discipline, however stern and long-continued, can you drive evil thoughts out of your heart or expel the temper, malice, hate, envy and selfishness that lodge there.

But Christ can do it. What you never could earn, what you never could buy, you may receive without money and without price. Jesus is able and willing to give cleansing of heart, and you may receive it now if you will. There is no need for your remaining another moment under the power of those sins and habits that have caused such pain and failure. You may receive cleansing as the leper did—instantly and by a touch. If you come as he did, making an absolute surrender of yourself to Jesus, and saying, "Lord, if thou wilt, thou canst make me clean," He will say to you, "I will, be thou clean."

Whether you feel it or not, God's Holy Spirit will fill your heart and take possession of you, new pulses of spiritual life will beat through all your being, and you will be cleansed. The old lust, the old malice, the old hate, the old avarice, the old selfishness will wither in the presence of the Holy Spirit. The indwelling life will expel death; the indwelling Spirit will expel corruption. You will be cleansed.

The Bible teaches us that as believers we possess two natures. One is the "old man," an inheritance from Adam; the other is the "new man," a product of the new birth in Christ. The old nature is never eradicated, but victory over it may certainly be achieved. Such victory requires obedience to the Word of God as well as yielding to the power of God. As the Word of God has shown us our sins, we need to yield to the power of God to cleanse us from these sins. The yielding and the obedience are not merely once-for-all experiences, but both must be maintained day by day and moment by moment.

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Tucson, Ariz.—26 Jews have seen the Passover film, "What Mean Ye By This Service"—most of them privately in their homes . . . the small daughter of the missionaries brought three of her playmates and their grandmother into the house after play, where the grandmother was brought under deep conviction.

Portland, Ore.—A Jewish druggist arguing "each man can come to God his own way" was shown the danger of substituting another drug for the one specifically prescribed. His interest is deepening toward conviction.

Seattle, Wash.—Arrangements were made for a number of Jewish children to attend a Christian summer camp for a week . . . An orthodox Jew wanted to hear the Missionary's story of his trip to Palestine this spring, an opportunity for witness that brought him to confession that Jesus must be the Messiah.

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Having obeyed the Word of God to the best of our ability through the enabling power of the Holy Spirit, we may now learn the secret of victory over sin through yielding to the cleansing power of God. While Christ imparts the power to live a cleansed life, we must receive this cleansing for ourselves. We must also progress in holiness of life by obeying the Word of God, deliberately yielding to the Lord Jesus and resisting evil.

The next chapter, "The Secret of Continuing," will explain how a continual day by day yielding to the Lord is the means whereby the cleansing we have received can be maintained in our lives. In other words, deliverance from sin's dominating and defiling power involves both a crisis and a process.]

Believer, in your search for holiness, do not hesitate to claim this cleansing now. Do not think it is too wonderful to be true, too great a thing for man to do. It is wonderful, but it is neither too great nor too good a thing for God to do. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32) Listen to the voice of Jesus as He says, "I will; be thou clean," and let that encourage your fainting, doubting, timid heart. Jesus Christ can cleanse. Jesus Christ is willing to cleanse. Shall we not now, as we close ask Him to do this for us?

*O Saviour Christ, Thou too art Man;
Thou hast been troubled, tempted,
tried;*

*Thy kind but searching glance can scan
The very wounds that shame would
hide.*

*Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear in this solemn, sacred hour,
And in Thy mercy heal us all.*

Look back over the points in this lesson. When you are sure you have the material well in mind, turn to page 67 for the test questions.

Our God Is Great

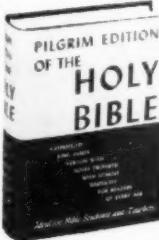
Deuteronomy 3:24

God is great in great things, but very great in little things. A party stood at the Matterhorn admiring the sublimity of the scene, when a gentleman produced a pocket microscope, and having caught a fly, placed it under the glass. He reminded us that the legs of a household fly in England were naked, then called our attention to the legs of this little fly which were thickly covered with hair. The same God who made the lofty Swiss mountains attended to the comfort of His tiniest creatures, even providing "socks" and "mittens" for the fly who made these mountains his home.—H.D.

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IN THE STUDY

Pesher—Pesharim—Peshar

The three words forming the title for this study will be quite strange to most readers, but will have new meaning, I trust, hereafter. I opened the new work by Professor F. F. Bruce, *Biblical Exegesis in the Qumran Texts*, with keen expectation, because the title would seem to indicate that these pages were worth careful study, and because Dr. Bruce is one of the leading conservative biblical scholars of our generation and speaks with authority.

My expectations were more than fulfilled in the very first pages. I do not know when in some years I have found so much light thrown upon a word in the Old Testament as Dr. Bruce has cast upon the word "interpretation" in Ecclesiastes 8:1 and a cognate word frequently appearing in the Book of Daniel. Instead of trying to summarize what the author has said, I should like to quote the entire passage, by the kind permission of the publishers, the William B. Eerdmans Company of Grand Rapids.

"The kind of interpretation found in the commentaries is introduced to the reader under the name *pesher*, and indeed the commentaries themselves have come to be referred to as *pesharim*. It is with this kind of interpretation that we are concerned in this chapter.

"The Hebrew word *pesher* appears only once in the Old Testament—in Ecclesiastes 8:1, 'who knows the *interpretation* of a thing?' The context there implies that to know this kind of 'interpretation' is something that calls for wisdom. And this is amply confirmed when we consider the thirty occurrences of the cognate word *peshar* in the Aramaic part of the Book of Daniel. There it is used of Daniel's interpretation of Nebuchadnezzar's two dreams and of the writing on the wall at Belshazzar's feast; and also of the interpretation of Daniel's first vision, supplied by one of the attendants at the heavenly judgment scene.

"While the root *p-sh-r* is not found in

the Hebrew part of Daniel, the same idea is conveyed there by such common roots as *byn*, *yd*, *skl* and *ngd*—in reference, for example, to the angelic reinterpretation of the seventy years of Jeremiah 25:11 f. (29:10) as seventy heptads of years (Dan. 9:2, 24 ff.).

"The *pesher*, then, is an interpretation which passes the power of ordinary wisdom to attain; it is given by divine illumination. But it follows that the problem which requires interpretation of this order is no ordinary problem; it is, in fact, a divine mystery. This kind of mystery is denoted in the Qumran texts by the term *raz*. This term of Iranian origin also appears in the Aramaic part of Daniel, with reference to Nebuchadnezzar's two dreams. When Daniel enters the king's presence to explain his dream of the great image, he says: 'not because of any wisdom that I have more than all the living has this mystery (*raz*) been revealed to me, but in order that the interpretation (*pesher*) may be made known to the king' (Dan. 2:30). And when Nebuchadnezzar enlists Daniel's aid to explain his dream of the great tree, he says (Dan. 4:9): 'Because I know that the spirit of the holy gods is in you and that no mystery (*raz*) is difficult for you, here is the dream which I saw; tell me its interpretation (*pesher*).'

"In the Greek versions of the Septuagint and Theodotion, this term *raz*, wherever it occurs in Daniel, is represented by *mystērion*; and it is helpful to bear this in mind when we meet the word *mystērion* in the Greek New Testament.

"In the Book of Daniel it is clear that the *raz*, the mystery, is divinely communicated to one part, and the *pesher*, the interpretation, to another. Not until the mystery and the interpretation are brought together can the divine communication be understood. Nebuchadnezzar's dreams and the writing which Belshazzar saw on the wall were divine communications to these monarchs, but they remained meaningless to them until Daniel supplied the interpretation which says Dr. Bruce, such an application of Old Testament Scripture would have been unthinkable to the Qumran sect. Furthermore, the interpretation of the Qumran community of the Messianic promises of the Old Testament were "primarily corporate," while "the New Testament interpretation of them is primarily an individual one: Jesus in His own person is Servant and Son of Man."

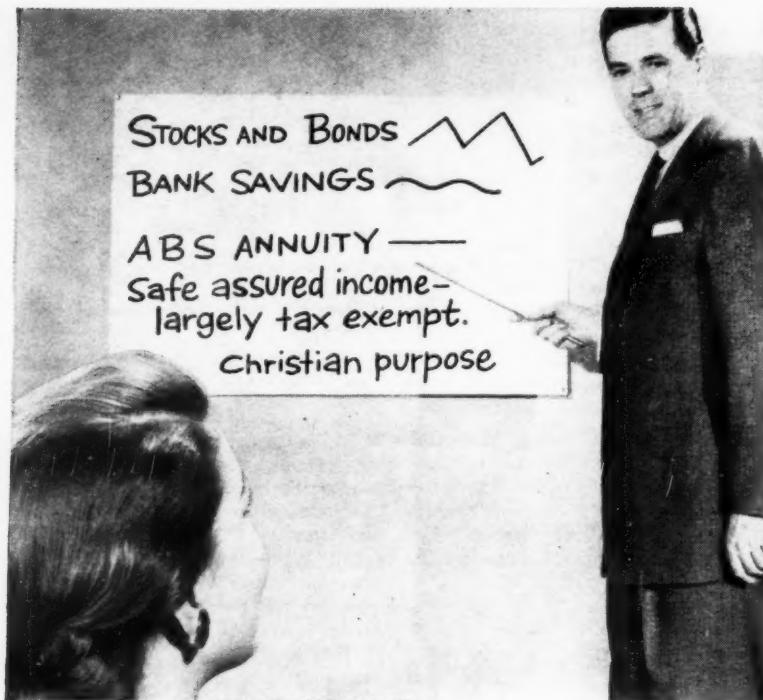
he in his turn received from God. Similarly, Daniel himself was anxious and alarmed by his vision of judgment until the interpreting angel explained it to him (Dan. 7:15 f.). (Daniel's alarm was equally great after he received the interpretation, as he says in v. 28, but this time it was the alarm of what was known instead of what was unknown.)

"This principle, that the divine purpose cannot be properly understood until the *pesher* has been revealed as well as the *raz*, underlies the biblical exegesis in the Qumran commentaries. The *raz* was communicated by God to the prophet, but the meaning of that communication remained sealed until its *pesher* was made known by God to His chosen interpreter. This chosen interpreter was the Teacher of Righteousness, the founder of the Qumran community" (pp. 7, 8).

Though the volume is only eighty-two pages in length, there is material here for hours of reading—very careful reading. It is not my purpose here to review the book, but simply to commend it vigorously. It is interesting to note the conclusion to which Dr. Bruce comes, as have many other workers in this field during the last few years, namely, that while the Qumran commentators gave careful attention to biblical exegesis and, indeed, to the prophecies of the Old Testament, they believed that the Teacher of Righteousness had the key to the understanding of the purpose of God revealed in the prophetic Scriptures. The New Testament Church believed that the Old Testament prophetic Scriptures were fulfilled in Jesus Christ, and, says Dr. Bruce, such an application of Old Testament Scripture would have been unthinkable to the Qumran sect. Furthermore, the interpretation of the Qumran community of the Messianic promises of the Old Testament were "primarily corporate," while "the New Testament interpretation of them is primarily an individual one: Jesus in His own person is Servant and Son of Man."

For those interested in hermeneutics and basic principles of Biblical interpretation.

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tation, *Biblical Exegesis in the Qumran Texts*, is one of the most important books issued in our language for some time.

Dr. Bruce was for twelve years (1947-1959) Professor of Biblical History and Literature in the University of Sheffield, England. He has recently been appointed to one of the most distinguished chairs of biblical study in Great Britain, the Rylands Chair of Biblical Criticism at the University of Manchester, previously held, from 1936 until his recent death, by the well-known New Testament scholar Dr. T. W. Manson. Manson was a semi-liberal in his approach to the Bible, and was one of the three writers of *The Mission and Message of Jesus* (1937), a very liberal work.

This appointment of Professor Bruce, who, I think, is a member of the Plymouth Brethren fellowship, is a testimony to the recognition of the right of one to hold a thorough conservative position on the Holy Scriptures in this mid-twentieth century. Dr. Bruce is the editor of *The Evangelical Quarterly* and of *The Palestine Exploration Quarterly*, as well as the author of a number of important books. Most of us are compelled to marvel at the amount of thorough, scholarly work he is able to produce.

St. Paul's Companions

A few weeks ago I was led to choose once again the first half of the 16th chapter of Romans for a message, this time to the Philothean Fellowship of Fuller Seminary, an organization for the wives of the students. This passage has always fascinated me, because of this list of twenty-seven names of men and women to whom Paul sent greetings. A week after the message had been given, I took from my shelves a book which possibly has been in my collection for years, but which for some reason I had not opened. It was *St. Paul and His Companions*, by E. Basil Redlich, published by Macmillan in London in 1913.

There are many books available on the companions of St. Paul, each containing fifteen or twenty biographical sketches, but this work by Redlich has a complete list of every man and woman mentioned in all of Paul's epistles, and in those passages in the Book of Acts that record various aspects of the Apostle's ministry. Here are ninety-eight names, alphabetically arranged, in the concluding one hundred pages of the volume, with everything known about each of them from the Scriptures and from later tradition. Personally, I could have used such a study a score of times in the last forty years had I known of its existence.

This leads me to think that perhaps others will be interested in developing either one message, or a series of messages, from these rich and very personal

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references of the great apostle. In addition to commentaries and articles on these characters, appearing in the larger biblical encyclopedias, particularly in the two-volume work edited by James Hastings, *Dictionary of the Apostolic Church*, I would suggest the following books: J. S. Howson: *Companions of St. Paul*, pp. 126-144; James Alexander Robertson: *The Hidden Romance of the New Testament*, pp. 184-212. For the women referred to, there is nothing better than the relevant pages in Walter F. Adeney: *Women of the New Testament*, and Alexander Maclaren: *Expositions of Holy Scripture, Romans*, pp. 365-407. Another book on this subject, by A. C. Deane [which I have not seen] is *Friends and Fellow Laborers of St. Paul*.

The Battle for the Christian Faith

A half-century ago, the biblical exegete and theologian, G. G. Findlay, gave to the Christian world one of the finest volumes ever published on the First Epistle of John, *Fellowship in Life Eternal*. His comment on I John 4:1-4 is so thought-provoking—and more true today than when he wrote it—that I think many who do not have access to this work should have these solemn pages before them for consideration and refreshment.

St. John thus celebrates the end of the first century. We have witnessed the end of the nineteenth; and still the fight goes on—a weary warfare! As one crisis after another passes, the war of the ages opens into larger proportions; it sweeps over a wider area and draws into its compass more completely the forces of humanity—this immense combat between the sin of man and the grace of God in Christ. The end is not yet. The powers of evil recover from defeat; one and another of the heads of 'the wild beast' are 'smitten unto death,' and 'his death-stroke is healed, and the whole earth wonders after' him again (Rev. 13:2).

The advance of Christ's kingdom calls into the field at every stage new opposers; treasons and schisms, and collusions and compromises with the enemy have caused innumerable repulses and indefinite delays in the subjugation of the world to the rule of Christ, which seemed imminent to the fervent hope of His early followers.

Still their faith remains—our faith—after this long testing, the rallying centre of the spiritual forces, the fountain of hope and refreshment for all that is best in mankind. Everything else has changed; empires, civilizations, social systems, religions and philosophies, have gone down into the gates of Hades; but the Church of Jesus Christ survives and spreads, the imperishable institution of

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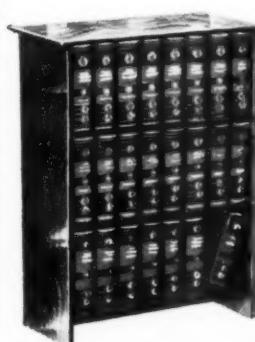
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our race. Still the Gospel shines out over the storm-swept shores, the one lighthouse for the labouring ship of human destiny.

The Christian faith, as St. John proclaimed and held it, is the most vital thing in the world, the most active and ameliorative factor of modern history. 'Neither is there salvation in any other'; up to this date, 'no other name has been given under heaven amongst men, whereby we must be saved.' Nothing since its coming has touched human nature to the like saving effect; nothing else at the present time takes hold of it so freshly, and with an influence so powerful for good, and for good so manifold, as the doctrine which St. John calls 'our faith.'

The struggle in which John the Apostle was engaged as a foremost combatant, while it has swelled into worldwide dimensions, has assumed features outwardly far different from those of his times. But the identity of principle is profound. And the conflict of faith in the twentieth century, in some of its conditions, repeats the experience of the first century more closely than has been the case at any intervening epoch.

"Now, as then, the contest centres in

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork for human freedom.—*Horace Greeley*

the primary facts of the Gospel-record, and in the nature and authority of Jesus Christ as thereby authenticated; other issues are brushed aside. Once more we 'have the same conflict which' we 'saw to be in' St. Paul and St. John. Present-day discussions are going to the root of things in Christianity; and Christians may rejoice in the fact, since a conflict so radical should be the more decisive.

The testimony of the Apostles to Jesus Christ the Son of God, and the living work of His Spirit amongst men: these two demonstrations, just as at the beginning, supply the ground on which faith and unbelief are now contending. Here lie the burning questions of the hour; other debates, momentous as they have been and still may be—concerning the authority of Church or Bible, the validity of Orders and Sacraments, or the doctrines of Election and Free Will—have fallen into abeyance in comparison of these.

"Who was Jesus Christ? Does He live and work in the world, since His death on Calvary? and if so, where and how? This is what men are wanting to know; and who of those that have known Him can tell us better, with more intimate knowledge and transparent sincerity, than His servant John?"

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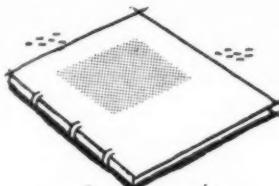
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idea NOTEBOOK

A Service Department for Christian Workers

November • 1959

Volume 7 • Number 2



Display Christmas cards for church friends on a church bulletin board. Photo by Brandt

Christmas Greetings For Church Friends

Is your Christmas card list so long it's a chore to thumb through it? Here's how we shortened our list, not cutting off anyone, but actually including more friends.

Our church bulletin explained the plan in November. We counted the names of all our church friends to whom we intended to send cards. Next we figured the cost for that number of cards and postage. This amount was enclosed with just one signed card and dropped into the offering plate one Sunday in December.

Our teenage Sunday school class decorated the church bulletin board with greens and thumb-tacked the cards to it. Before and after services a crowd gathered around the bulletin board to see who had sent cards. Of course, we didn't forget to send separate greetings to sick and shut-in members.

Last year 28 tried the plan, and many others said afterward that they'd like to try it next year. Sixty dollars was contributed to the Lord's work, and those who participated especially liked the time and work saved by the plan.

November, 1959

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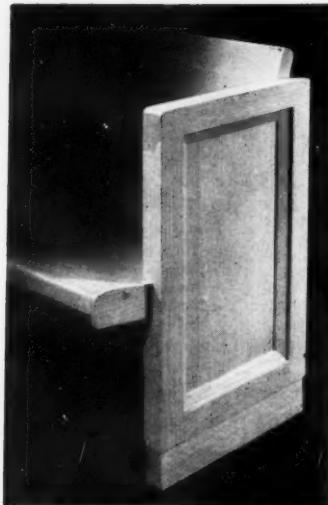
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Seeing Means Remembering

By EDNA HOOK

CHILDREN remember what they have seen much better than what they have heard. Show them what they are to learn as you tell it to them, and they'll grasp it faster.

By making use of both ears and eyes, we taught our primary children both the meaning and the words of two verses from the Psalms.

We pictured a girl in bright colors on cardboard, and close to her heart we fastened the typed-out verse: "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). Close to her feet we attached the verse: "Thy

FILE

1. BETTER TEACHING Scripture, Method of Teaching

word is a lamp unto my feet and a light unto my path" (Ps. 119:105). With the children's help we added verses about other parts of the body, and our little girl became a favorite for several Sundays.

In a similar manner we taught them the Twenty-third Psalm. We folded a piece of green poster paper in six parts, one for each verse of the psalm. On the first block we stood toy shepherds and sheep, and on the second we made the sheep lie down beside a sketched-in brook.

A brown path was drawn on the third block, and a shadow of death for the

Things To Do in November

- ✓ Observe THANKSGIVING with Thanksgiving Day services and distribution of baskets. Plan for:
- ✓ UNIVERSAL BIBLE SUNDAY (Dec. 13)
- ✓ Your CHRISTMAS PROGRAM
- ✓ New Year's Eve WATCH NIGHT SERVICE
- ✓ YOUTH WEEK (or month) in January
- ✓ FATHER AND SON BANQUET in February

Do you have . . .

Christmas Program Worries?

Be sure to see MOODY MONTHLY's 1959 "program with a point," *CHRISTMAS PATHWAYS* by Ellen McKay Trimmer (*Idea Notebook* for October). A complete program including original songs.

Reprints, 15c each; song books, 25c each from your Christian book store. If no bookstore is available order from MOODY MONTHLY, 820 North LaSalle St., Chicago 10, Ill. Because of congested mails, pre-Christmas delivery cannot be promised on orders received after December 5.

fourth was made from black poster paper. A table was made from a toy block and from bits of plasticine we fashioned a horn for the oil and a cup. More toy blocks suggested the "house of the Lord."

The Ten Commandments we printed in white ink on heavy black paper. To add "visualizing power," we illustrated each commandment. Most of the pictures we used could be found in magazines, others could be easily sketched. For example, the third commandment could be illustrated with a pair of lips.

To get across the meaning of these, we proceeded from the known to the unknown. We asked the children "How many of you have seen a stone man in the park? That stone man was made to help us remember a man who lived a long time ago. But imagine praying to a stone man."

Once the impressions were made, we began to drill. For awhile we tried a guessing game in which we described the picture, and the children gave the number of the commandment. In another game, pointers were given to two pupils to see who could point first to the commandment quoted. Then we tried giving the number and letting them tell about the picture or quote the commandment. In a final effort to relate impression and expression, we listed the numbers on the board and asked the children to suggest an illustration for each one.

Memorizing by association has value for other than primary children. Our young people's group was learning Psalm 91, and we tried the idea on them. A chart was divided into 16 rectangles, one for each verse, and in each part we drew a symbol representing the idea in that verse. Then we set to work making larger cards for each verse. By the time the cards were made, we knew the psalm.

Poor results in memory work, we found, were often the results of poor teaching. Success in memorizing Scripture depends on these things: clear perception, living interest, visualizing power, repetition and association of ideas.

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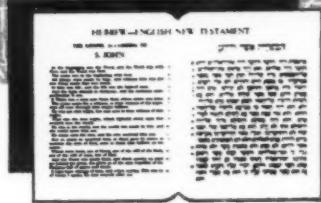
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Making Figures Stand Up

By Carol Oxner

Do you make cut-out figures work for you in your Sunday school or children's church? How best to display these figures is often a problem for the average teacher. Here is a method which may be helpful in making figures stand up. It may be used with the materials provided with your lesson or with pictures cut from magazines. Thus the possibilities of visualizing your lesson are unlimited.

Instructions often given with figures suggest making cardboard stands to make them stand up, but these fall over too easily and are hard to store. A better method is to use toothpicks and squares of modeling clay. First cut a strip of modeling clay into small squares. Then tape two toothpicks to the back of the figure and stick them into a square of modeling clay. A square of paper may be pressed onto the bottom of the clay, so that it won't stick to the table.

Where this method is used one figure can be lifted from the clay and another inserted very quickly, so it is only necessary to have as many squares of clay as will be needed at one particular time. After use, all the figures can be stored in a large envelope and the clay can be kept in a small box.

Any type of story can be illustrated with toothpick-clay pedestal figures. Pictures can be cut from magazines—cats, dogs, automobiles, or anything else that is needed—and toothpicks attached. Of course the figures should be pasted to construction paper to give them additional stiffness.

Homework for Shut-ins

By Catherine Brandt

Are you a shut-in looking for something to do? Try making a small, easy-to-fold scrapbook for someone who is hospitalized or bedridden.

You need to be able to use your eyes, paste and clip with scissors. Your materials are: scissors, paste, and autograph books from the dime store. A simple one about 4 x 5 inches with colored pages costs about 25 cents. A more durable, leather covered book costs less than a dollar. You'll also need old magazines, Sunday school papers, old greeting cards, a tattered Bible you don't mind cutting up, or old quarterlies that print the Scripture lesson.

Start each scrapbook with a helpful Bible verse or portion of Scripture, and paste such verses at intervals through the book. Paste a clipped item from a magazine on each page of the book. If possible, try to illustrate the Scripture verse.

In addition to Bible verses, one scrapbook might contain poetry, and another one might contain cartoons.

Moody Monthly

Another might contain quizzes with the answers on the back of the page. You could make a book combining all these features and use decorations from old greeting cards. For a child, colored pictures of animals or people or every day things of his world would please him.

Here's something different from the usual greeting card, but don't forget to send it with a prayer.

Teaching Helps

TEACHING KINDERGARTEN CHILDREN by Lois Horton Young. Knowing and understanding the kindergarten child, helping him learn and obtaining a good group response. *The Judson Press, Philadelphia, 1959, 111 pages, paper, 75c.*

TEACHING JUNIOR HIGH by Alice Edson Cornell. Usable helps for junior high teachers. Emphasis on knowing and understanding the age group. *The Judson Press, Philadelphia, 1959, 90 pages, paper, 75c.*

TEACHING SENIOR HIGH by Paul T. Losh. Discussion of methods and tools of teaching as well as helps in understanding seniors. *The Judson Press, Philadelphia, 1959, 72 pages, paper, 75c.*

TEACHING OLDER YOUTH by Vincie Alessi and Forrest B. Fordham. Recent findings concerning older youth and some of the newest techniques in teaching. *The Judson Press, Philadelphia, 1959, 86 pages, paper, 75c.*

THE ETTA LIBRARY FOR CHRISTIAN EDUCATORS. List of helpful books for Christian workers. Not intended to be complete. Books fall into three sections: What to Teach; How to Teach; Where to Teach. *Evangelical Teacher Training Association, Wheaton, Ill., 1959, 56 pages, paper.*

TEACHING TECHNIQUES FOR SUNDAY SCHOOL by Clarence H. Benson, revised and edited by D. K. Reisinger. Discussion of the teacher and his aims besides chapters on procedures, discipline and testing. *Evangelical Teacher Training Association, Wheaton, Ill., 1959, 93 pages, paper, \$1.25.*

HOW TO ORGANIZE THE EDUCATION PROGRAM OF YOUR CHURCH by Wallace J. Asper. Specific recommendations for the organization and function of a local church committee on Christian education. *Augsburg, Minneapolis, 1959, 67 pages, paper, \$1.00.*

THE WAY IT WAS IN BIBLE TIMES by Merrill T. Gilbertson. Descriptions of social customs, living conditions, economic structure, religious beliefs and other background studies of Bible times. *Augsburg, Minneapolis, 1959, 134 pages, paper, \$1.50 (instructor's guide available also, 50c).*

(For other recommended books, see **CHRISTIAN BOOK AND RECORD SECTION** beginning on page 73.)



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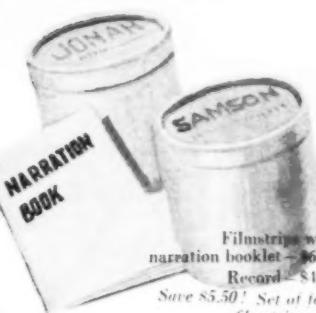
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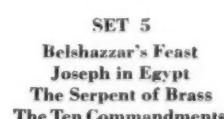
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November 22

Philip, Willing Evangelist

Acts 8:4-6, 26:38

MEMORY SELECTION: *As my Father
hath sent me, even so send I you.*—John
20:21

Keep in Mind

1. Candace was the name of a succession of queens who ruled Ethiopia at that period of its history. The "man of Ethiopia" was probably the queen's personal steward rather than state treasurer.

2. Was this Ethiopian an African Jew or a Gentile with leanings to the Jewish faith? Joseph in Egypt and Daniel in Babylon are examples of Hebrews in high places in Gentile nations. It is generally conceded that Peter was the first to preach the gospel to the Gentiles (Acts 10:1-48; 15:7,14). If the Ethiopian were a proselyte to Judaism, that would put him in a different category and count him out from being the first fruits of the Gentiles.

Consider These Points

1. *The preacher.* Philip was "one of the seven" (6:5) appointed to "serve tables," but persecution opened new avenues of service to him. Driven from Jerusalem, and away from the overshadowing of the apostles, he followed the urgings of the Spirit in the needy, half pagan city of Samaria, till he found himself in the midst of a city-wide movement with multitudes turning to the Lord. The deacon has become the evangelist overnight (21:8).

2. *The audience.* In Samaria Philip had a congregation, but the Holy Spirit sent him to deal with one whose yearnings after God had brought him to Jerusalem, but who was returning to his own land still unsatisfied. In that semi-royal carriage, Philip did not have a congregation, but he had an audience—a man listening. It is possible to have a congregation and no audience. Better to have an audience of one than a large congregation of listless minds and inattentive ears.

3. *The text.* Here we have not only a preacher chosen by the Holy Spirit and an audience chosen by the Holy Spirit, but a text chosen by the Holy Spirit. It certainly was providentially arranged that just at the moment Philip caught up with the Ethiopian, he should be reading Isaiah 53, the most evangelical chapter of the most evangelical prophet. Here was a real seeker. He was not content with having fulfilled his religious obligations at Jerusalem. He was searching the Scriptures, and the Holy Spirit was leading him to the heart of the gospel.

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4. *The sermon.* We are not told very much about Philip's sermon that day, but enough to set a pattern for all preachers. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (v. 35). Today the rules of homiletics prohibit one making the text a mere starting-point. We must *stay* with the text. Philip was not bound by any such rules. The theme was the important matter. It is evident that Philip found Jesus in Isaiah 53, although since the eleventh century unbelief has tried to chase Him from that chapter.

5. *The response.* I do not know whether Philip preached baptism as the appointed mode of committing oneself to the Christian faith or whether the Ethiopian had heard of it otherwise. At any rate, the one man audience was convinced of the truth and ready for that committal from which there is no turning back. And, being baptized, he went on his way as the bearer of the good news to his own people. One tradition has it that he preached the gospel to Candace his queen and baptized her upon her confession of faith.

Apply These Truths

1. Personal evangelism, to be effective, must be directed by the Holy Spirit. Haphazard, uncontrolled witnessing is not only fruitless, it is actually hurtful.

2. Personal evangelism, to be effective, must be prepared for by the Holy Spirit. See how He prepared the Ethiopian as well as Philip, Cornelius as well as Peter, Lydia as well as Paul.

3. Personal evangelism is as much part of the preacher's task as public ministry. It is a needed discipline, and will richly affect the preaching, giving it a warmth and an appeal which it would otherwise lack.

November 29

Saul Confronted by Christ

Acts 9:1-9

MEMORY SELECTION: *Neither is
there salvation in any other: for there
is none other name under heaven given
among men whereby we must be saved.*
—Acts 4:12

Keep in Mind

1. This Saul of Tarsus is later known as Paul (Acts 13:9). Saul is a Hebrew name, borne by Israel's first king, who also was "of the tribe of Benjamin." Paul is a Roman name, signifying "small." Both names may have been given at birth to this boy who came of a once royal tribe and who was also "free born" (22:28), that is, born as a Roman citizen. Or the name Paul may have been adopted as more suitable to the apostle to the Gentiles.

2. Damascus was already an old city in the days of Abraham. It later became the capital of Syria. In the days of the Apostles it had a large Jewish settlement and several synagogues.

3. The latter part of verse 5 and the first part of verse 6 are not in the best texts. However, 5b, with its reference to the pricks (goads) is found in 26:14, and the substance of 6a is found in 22:10. Therefore they belong to the story, if not to this particular version of it.

Consider These Points

1. *Enmity*. The "and" at the beginning of the chapter ought to be "but," presenting a contrast between the zealous ministry of Philip at the end of chapter 8 and the zealous persecutions of Saul in this chapter. That word "yet" in verse 1 points back to our first glimpses of Saul in 7:58 and 8:1, 3. Slaughter and threatening had become his very breath, so that, having broken the church in Jerusalem, he was in hot pursuit of those who had taken refuge in other cities. One of the treaty rights secured by the Jewish hierarchy from Rome was the extradition of criminals who had fled from Jerusalem to other cities. This right was invoked and acted upon in the case of the fleeing Christians, so Saul had a semblance of law on his side.

2. *Encounter*. The encounter with Jesus Christ was sudden, yet not without deep preparations. That word in verse 5 (apparently taken from 26:14) is significant: "It is hard for thee to kick against the pricks" (goads). Now goads were used on hesitant oxen, and here is a suggestion that Saul had his times of hesitancy and questioning. The unanswerable arguments of Stephen were still with him, and that angel-like face (6:15) and that dying prayer (7:60) could not be dismissed. Perhaps these were burning in his soul as he approached Damascus.

That glorious Being, clothed in light more radiant than the sun, could be none other than the Lord—and that meant Jehovah, the God of Abraham and of Isaac and of Jacob. Then, when that glorious Being identified Himself as Jesus, Saul did not withdraw the title, but followed it through to a complete submission: "Lord, what wilt thou have me to do?" That surely was the work of the Holy Spirit, for "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). That is conversion.

3. *Election*. The conversion of Saul is certainly a demonstration of the sovereignty of divine grace. Others were with Saul that day. They saw the light, but did not see the glorious Person in the light. They heard the voice, but the words were not articulate to them. They were cast on their faces, but there was no bowing of their hearts. The vision and the message were given to Saul alone. He only was blinded, yet flooded with inward light.

Notice that election involves mission. He was commanded to go into the city where that mission would be communicated to him as a great and inescapable imperative. The humblest saint in just as truly the elect of God as was Saul of

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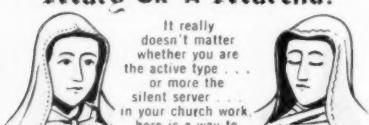
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Apply These Truths

1. Every time you touch a child of God, you touch the Lord (vv. 4,5). He feels every wound that afflicts me.

2. To be converted means to bow to Jesus as Lord. We may occasionally be as inconsistent as Peter when he said, "Not so, Lord" (10:14), but the converted heart says, "Lord, what wilt Thou?"

December 6

Standing By a New Convert

Acts 9:10-20, 26-29a

MEMORY SELECTION: *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*—Ephesians 4:32

Keep in Mind

Our lesson portion covers three periods of retirement given Saul of Tarsus before he was launched into his apostolic labors.

1. Three days in Damascus (v. 9). Blinded by the great light on the Damascus road, he had this time in the house of Judas to ponder over and adjust his thinking to the soul-shaking experience of meeting the Lord.

2. An indeterminate portion of three years in Arabia. This is not referred to in our text, but would fit in possibly between verses 21 and 22. Paul mentions it in the autobiographical section of Galatians (1:17). It is concerning this retirement that Alexander Whyte writes: "Never did any other lord receive his own again with such usury as when Paul went into Arabia with Moses and the Prophets and the Psalms in his knapsack, and returned to Damascus with the Romans and the Ephesians and the Colossians in his mouth and in his heart."

3. A period variously reckoned from six to nine years in Tarsus (vv. 29, 30). Those were neither idle nor wasted years, but years of discipline and development, preparing him for the assignment in Antioch (11:25,26) and all that followed.

Consider These Points

I suggest we confine our thoughts for the moment to four things which the Lord said to Ananias about Saul.

1. *The new habit—prayer* (v. 11). "Behold, he prayeth." That tells us what occupied Saul during those three days of blindness. It is stated as something new in the life of this man. That surely surprises us, for had he not been a devout Jew, engaging wholeheartedly in all the prayers of the temple ritual, and many more besides? That is true, but, as Paul afterward said about his fellow-Jews, in all this he had been going about to establish his own righteousness (Rom. 10:3), and that discounted all his prayers before God. Now he was praying as a sinner laying hold on God's righteousness, and God took notice. Now men are not saved by praying, but when men begin to pray it is evident that a work of God has begun.

2. *The new discovery—a chosen vessel* (v. 15). This was no new discovery to God, who had separated him from his mother's womb (Gal. 1:15), but it was

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a new and almost unbelievable discovery to Ananias, as it would be to Saul himself. This tiger of a man, this merciless persecutor of the church a chosen vessel? Even the church in Jerusalem was to find that hard to accept (v. 26), and to the end of his earthly days, Paul did not cease to marvel at this expression of divine grace. But the humblest believer is just as truly a chosen vessel as Abraham or Moses or Paul or Luther or Moody. Ephesians 1:4 stands for us too.

3. *The new burden*—"My name" (v. 15). This is indeed a light burden (Matt. 11:30) compared with the heavy burden of the law under which Saul of Tarsus struggled all the days of his life as a Pharisee; and it is a light burden compared with the load of sin which was crushing us down to the pit. Yet it is a responsible burden, just because it is so precious a name. The honor of the name of Jesus is committed to us. As we bear His name worthily we honor it. As we bear it unworthily we dishonor it.

4. *The new path—suffering* (v. 16). Till now Saul had been inflicting suffering on those who bore the name of Jesus. Now he must join the ranks of those who suffered for that name. From the path of the inquisitor to that of sufferer for Christ's sake—that was change indeed. To know how richly strewn with suffering the new path was, read II Corinthians 11:23-28. Saul was faced with this at the outset of his Christian life, but he counted the cost and went right on. Men suffer for lesser causes. Shall we shrink from our share for a name so dear?

Apply These Truths

1. If you cannot be a Paul or a Calvin or a Spurgeon, you can be an Ananias, ministering in the lowly place, as helpers of the faith of others. How much those in prominent places have leaned upon the obscure help of others we shall not know till the books are opened.

2. Obey the assignment for today, however small, if you expect a larger mission tomorrow. Saul did not wait for an apostolic appointment to begin his witness.

December 13 Peter's Broadening Ministry

Acts 11:1-18

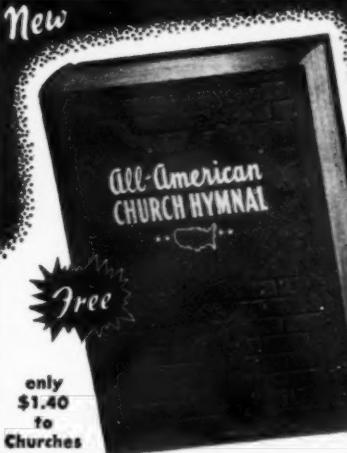
MEMORY SELECTION: *Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.*—Acts 10:34-35

Keep in Mind

A centurion was an officer in the Roman army with a rank somewhat equivalent to a captain. Originally the word referred to a command over a hundred soldiers. The centurions of the New Testament are mentioned with commendation.

1. The centurion whose servant Jesus healed is highly commended for his faith (Luke 7:1-10).

2. The centurion who superintended the crucifixion of our Lord acknowledged the divine rank of his prisoner when he saw the remarkable incidents which accompanied His death (Luke 23:47).



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3. The centurion of Caesarea, Cornelius, is presented as a God-fearing man, ready to receive the gospel on its declaration by Peter (Acts 10).

4. The centurion who was entrusted with Paul and other prisoners on the journey to Rome was solicitous of Paul's welfare (Acts 27).

Consider These Points

There are actually three conversions recorded in our lesson—using the word in a wider sense than that related to the salvation of sinners.

1. *The conversion of Cornelius.* Here we regard the word in its strict evangelical sense. So far as heart attitude is concerned, this Roman centurion's conversion must have taken place some time before the incident related in Acts. He had turned from idols and the paganism of Rome to fear and serve Jehovah, the God of Israel, the living and true God, but he had not yet received the gospel of Christ, the saving word referred to in verse 14.

When a man seeks God as Cornelius did, it is an indication that God is working.

I sought the Lord, and afterward I knew He moved my heart to seek Him, seeking me.

When a man seeks God as Cornelius did, God will see that the truth reaches him, for God will not move a man to seek, only to mock him. So the angel was sent to instruct the centurion to send for Peter. Notice that the word of salvation was not entrusted to the angel. That is the privilege of redeemed sinners.

No persuading was needed. A prepared heart gladly received the Word, and the conversion was complete. Cornelius and his house openly committed themselves to the faith of Christ in baptism.

2. *The conversion of Peter.* Peter had several conversions. His great confession (Matt. 16:16) was indicative of his conversion to faith in Christ. The Lord spoke about conversion after his denial (Luke 22:32). That was recovery. Here was another conversion, when he turned from his Jewish exclusiveness to a readiness, not only to enter the house of a Gentile,

but to welcome a group of believing Gentiles into the faith of the Lord Jesus and into the fellowship of the church.

That conversion was not accomplished without a struggle. It required a three-repeated vision and the direct command of the Holy Spirit to make him willing to go to the house of Cornelius and a "little Pentecost" to persuade him to receive these Gentiles as believers. That contradictory "Not so, Lord" of Peter's (v. 8), spoken with respect to the divers meats on the great sheet, was equally his attitude toward the Gentile world, so he had travelled a long way when he proposed baptism (not circumcision, mind you!) for Cornelius and his household (12:47).

3. *The conversion of the church.* The mother-church in Jerusalem shared Peter's exclusive views, so when he broke bounds he found himself "on the carpet." But they were at least open to the leading of the Spirit, and when Peter's report of the proceedings at Caesarea made clear the direction in which the Holy Spirit was moving, they at least withdrew their opposition. No doubt there were degrees of conversion among them. The thoroughly converted ones "glorified God, saying, Then hath God also to the Gentiles granted repentance" (v. 18). That was indeed a revelation!

Apply These Truths

1. If you say, "Lord," don't say, "not so." If you say, "Not so," don't say, "Lord." These are contradictions.

2. Peter learned not to call Gentiles common (10:28). Are we guilty of assigning some groups to the "common" classification? Then we too need converting.

3. Recognize the work of the Holy Spirit, and step in line (v. 18).

A Christian

Acts 11:26

What is a Christian? George Müller is said to have answered the question this way: "A Christian is a mind through which Christ thinks; a heart through which Christ loves; a voice through which Christ speaks; a hand through which Christ helps."—Source Unknown

LET US GIVE THANKS

In a world so far from perfect there are still many things for which we ought to be thankful. One thinks first, maybe, of the material benefits which we as a people enjoy. There are few parts of the world today where people have as much and are left in more peace and quiet to enjoy it than among ourselves. Add to that a list of other things so many of us are privileged to enjoy: health to move about our daily work, friends, homes and gracious memories.

There is also the great range of the more particularly spiritual blessings which are ours: the love of God, the influence of the Christian Church, the

healing, restoring ministries of the Spirit of the Living God.

We ought also to be thankful for good men and women who give themselves in loyal, consistent service to God and fellowman, helping to make the world a better place in which to live.

There are also the opportunities of life for which we ought to give thanks. The battle for righteousness and truth is far from won; ours is the great opportunity to engage in the good fight. Let us thank our Great Leader that we can. Once more, then, let us give thanks—thanks sincerely—from the heart.—Forward

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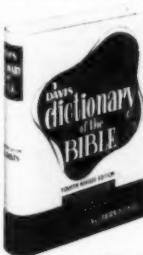
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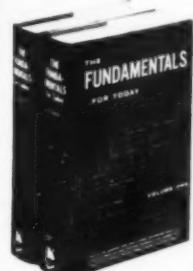
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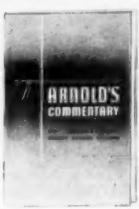
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Before Pudgie began his lunch he prayed quietly, "Father, thank Thee for this nice food." Galloway photo

At Deerwood Farm

THANKSGIVING

By Jessie A. Hadley

IT was just one of those days that many farm mothers know about. Daddy was helping a neighbor dig potatoes and Mommie and the children were holding the fort at home. The calves were all watered and the chickens were fed. The milk things were washed and drying on their racks in the milk room.

Mommie changed into a clean dress just in time to go back to the barn with the high school boy and his dad who wanted to look at the brand-new calf. The boy loved the wobbly little thing and Mommie closed the sale with his father.

As they drove out of the yard, the veterinarian drove in and Mommie kept one eye on the children while she held each calf firmly for the vet to vaccinate. When the shiny instruments were packed away, Brother suggested it must be dinner time.

The kitchen clock agreed with the little boy's tummy and at five minutes to twelve Mommie began lunch. Later, as she was draining the potatoes, there was a knock at the door. Two friends who had been hunting pheasants in the lower woods asked permission to drive to the upper woods in hopes of more successful hunting. Mommie's ordinary self suggested that these two friends come in for dinner, but her tired spirit flatly refused. Daddy wasn't home...there wasn't any meat...not much dessert, either...no

coffee made...breakfast dishes weren't done...the kitchen was a mess...So the invitation wasn't given and the men drove away.

Mommie called the children and they gathered around the table. It was Pudgie's turn to say grace and, as the unusual quietness descended momentarily, the three-year-old prayed, "Father, we thank Thee for this nice food we're going to eat. Amen."

His prayer was like cold water in Mommie's face. Why hadn't she been willing to share? Like Moses of old, she had not been aware of "what is that in thy hand?"

The children were chattering now as Mommie served each one. "Nice food," Pudgie had said—and it was nice. There were the potatoes with butter and cream, golden carrots, home-made bread and jelly, glasses of milk for everyone and chocolate pudding.

Think of all the children with no milk to drink, no vegetables, no dessert, not even bread! Think of all the hungry people in the world—hungry for food, hungry for love, hungry for homes, hungry for God! And here Mommie had all of these in overflowing measure.

As she poured more milk in the glasses around the table, she prayed, "Forgive me, Lord, for thinking that this wasn't good enough to share. I do thank Thee for 'this nice food.'"

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FOR BOYS AND GIRLS

Moody MONTHLY

Jr.



THANKSGIVING at Golden Acres

By Evelyn Witter

JOEY REYNOLDS and his family moved to the big dairy farm at Golden Acres the week before Thanksgiving.

"There is a boy and a girl, about your age, who live in the tenant's house," his mother told him.

At first it had made Joey happy to know he would be having playmates right next door. But as the days went by he wasn't happy at all. Margie and Dick, the children who lived in the tenant house, were not friendly at all!

"The last boy who came to live in

the big house was mean to us," they told Joey.

"But I'm not mean," Joey protested.

Still Margie and Dick played by themselves. They never asked Joey to help them gather eggs or feed the cats at milking time. It seemed as if they didn't know he was there.

Joey watched them longingly. He wished with all his heart that they would be his friends and that they could all have fun together.

"I wish I knew how to win their friendship," he said, with a big sigh. "I need someone to show me how to

"Oh, Joey!" Margie and Dick cried, "we're so glad you aren't mean. We do want to be your friends!"



make friends with Margie and Dick."

Suddenly he jumped to his feet and laughed.

"God could help me!" he said. He bowed his head and said,

"Dear Father, God, please hear me; Through my troubles be Thou near me.

I need friends for work and play, For this blessing I humbly pray. Amen."

After saying his prayer, Joey felt happy. He had faith that God would answer his prayer.

On Thanksgiving Day Joey was sitting on the woodpile. He was trying to think of how he could show Margie and Dick that he would be nice to play with when he noticed a flock of birds. They flew down into the barnyard and became very busy hunting for food.

"Poor birds," said Joey. "It's hard for them to find enough food to eat this time of the year."

He ran into the house and asked his mother if he could have some suet and bread crumbs for the birds.

"Of course, Joey," his mother said.

Joey ran out with both hands full of food for the hungry birds. While he was busy putting the crumbs on the ground and tying the suet to the elm tree Margie and Dick came up the lane. They watched him for a minute. Then they came running over to him.

Margie smiled. "Hello, Joey!" she said.

"Want to play hopscotch in the implement shed, Joey?" asked Dick.

"Sure!" exclaimed Joey. "But I thought you didn't want to play!"

"Well, we didn't," said Dick, "because we thought you might be mean like the last boy who lived in the big house. We just weren't going to take any chances."

"But we knew when we saw you feeding the birds that you weren't mean," Margie helped with the explaining. "Any boy who is kind to animals and things is nice to know—come on, race you to the shed!"

With that, the three raced across the barnyard, laughing all the way. Joey was so happy that he laughed the loudest.

That evening, when Joey came into the warm farm kitchen after a fun-filled afternoon of play with his two new friends, he stood looking out the west window. Folding his hands, and looking up into the cloudy-pink sunset, he whispered,

"All this day Thou hast led me, And I thank Thee for Thy care. I thank Thee also, heavenly Father, For the answer to my prayer. In Jesus' name, Amen."

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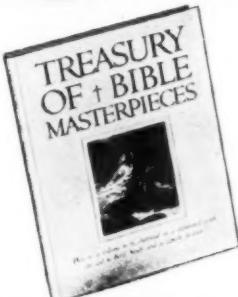
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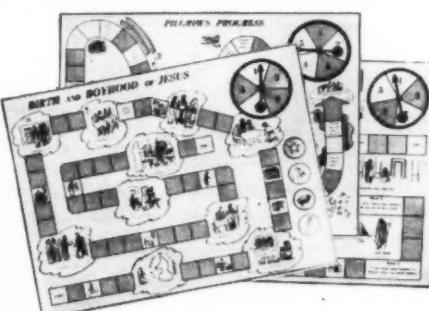
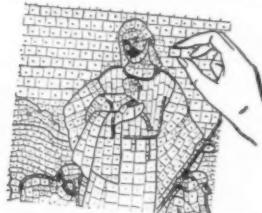
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paper talk

Lee: Ha! Wonder what Virginia Hoelz is going to think about the story we have this month?

Lynn: Why? You mean she is an older girl and the story is for younger readers?

Lee: Yes. Just listen to this. She is from Germantown, Wis., by the way, and she says, "Since I am a teenager, 16, you may think I don't pay much attention to your column, but that is not the case—"

Lynn: Well, we're glad she reads it, but she mustn't be disappointed if some things are especially for younger ones sometimes.

Lee: Oh, I'm sure she won't be. She goes on, "Issue by issue I devour your page, along with the other excellent sections of the magazine. I am sure that there are many teenagers and those that are younger who agree with

me in saying, 'Thank you for your wonderful column. Keep up the good work.'" Now, isn't that nice?

Lynn: It really is. But here is one from Judith Pike, from Ann Arbor, Mich., and she's 19! She's a university student, and she would like to write to the student in Germany we told about.

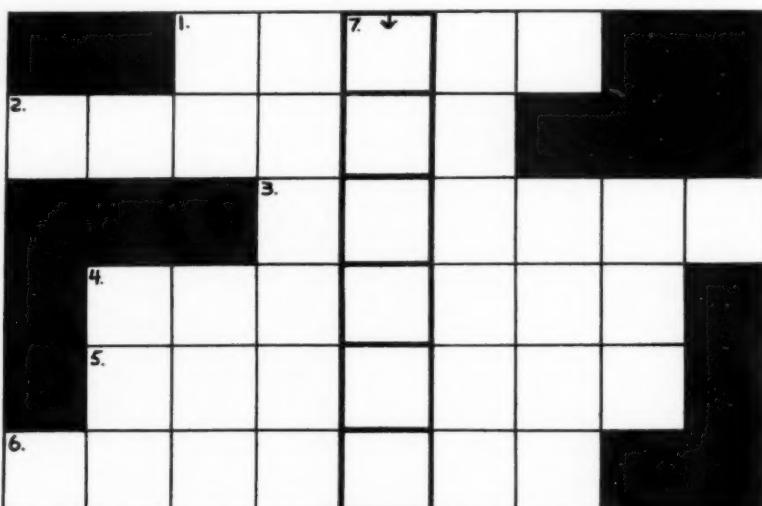
Lee: We're hearing more and more from older readers, but younger ones write a lot, too. Glenda Sue Gierhart, Hastings, Neb.—she's 12—says she would like to write to Anna Foster in Bolivia because she is studying that country in school. That's a good idea—she can get first-hand information.

Lynn: Here's a group of 8 and 9 year olds. Gretchen Mills, from Saugerties, N.Y., wants pen pal lists for both herself and her friend. She likes pen pals, because she found a new Christian friend through a non-Christian magazine and wants both of them to have more Christian pen pals.

Lee: Well, she did the right thing, and others who want pen pal lists can have them too by writing to

Lee and Lynn

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Bible Geography Puzzle

By Milt Hammer

List six Bible cities ACROSS, so that the seventh one, DOWN, will be the city where Joseph was sold by his brothers.

If after a fair trial you need help,

look up these Bible verses: (1) Genesis 13:13; (2) Joshua 10:36; (3) Acts 17:15; (4) Mark 11:1; (5) Acts 16:6; (6) I Corinthians 1:2; (7) Genesis 37:3-36.



The Arab world is progressing in many fields of endeavor. This is Beirut, Lebanon. UPI photo

The GOSPEL in the ARAB WORLD

By L. LaVerne Donaldson

*No mission field is more difficult, more sparsely
manned, or more needy than the Moslem Middle East*

TODAY there is great interest in the lands of the Middle East. Probably this is due, in part at least, to the relatively recent political crises in that area, although the eyes of the Western hemisphere are always upon Bible lands. With the seizure of the Suez Canal by Egypt's Nasser, the subsequent invasion of Egypt by Israel, Britain and France, the revolution in Iraq, and the civil war in Lebanon, Christian people have become concerned about the possibility of a general war beginning in that re-

Some of the major denominations have been working in the Arab world for about a century. Since World War II there has been an influx of some of the newer evangelical groups. In countries like Lebanon and Jordan where the door is open a goodly number of new missionaries have come in. In other countries such as Egypt and Iraq where established missionaries find it difficult to maintain a vigorous gospel testimony, local believers are bearing more open witness. Some countries, Syria for example, are closed to foreign missionaries. In these, Arab pastors carry on a fruitful ministry. Then there are countries like Saudi Arabia and Yemen where no witness of any kind is allowed. Here the gospel can enter only by infiltration.

♦ IN spite of such difficulties, foreign missionaries and national workers in the Arab world have seen results. In Egypt, for example, sometimes thousands have gathered for an evangelical endeavor led by a national. To the north and east, in the small kingdom of Jordan, one finds a gospel witness in various cities including Bethlehem, old Jerusalem and Ramallah. Perhaps the strongest witness is in the capital at Amman.

Conditions in Lebanon are encouraging. One can find an evangelical place of worship in such places as Beirut,

MISSIONS

Harold R. Cook, Editor

gion. Those who study the prophetic Scriptures, especially, feel sure that the last great conflict will be in the Palestine area.

Though one may look with keen interest on developments in Israel, he cannot think of the Middle East without thinking of the Arab world. Israel numbers fewer than two million. By way of contrast, according to one recent figure, the Arabs number eighty-three million. Christ died for them, too, but all too little has been done to bring the light of the gospel to this people.

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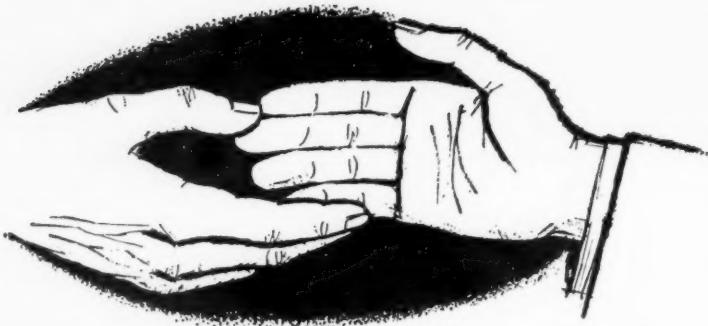
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Baalbac, Tripoli, Tyre and Sidon. New missionaries seem able to enter without great difficulty and one is free to distribute Christian literature on the streets.

By way of contrast Iraq will not allow new missions. One missionary has even been denied the right to enter as a temporary visitor. Some established works have been confiscated by the government. But despite such difficulties a small witness is being maintained within Iraq.

Down along the Persian Gulf, in lands almost completely Moslem, Christian work is being carried on with determination by dedicated workers. A young man and his bride, Jordanians, are holding prayer meetings in the wealthy little kingdom of Kuwait. And in Bahrein an Arab contractor and his wife maintain a clear Christian testimony to the Moslems about them. Still farther south, on the Trucial coast, American medical missionaries are giving forth the Word of Life in an area traditionally closed to the gospel.

Syria with its capital at Damascus no longer allows new foreign missionaries. However, nationals may carry on worthwhile work. In that connection I think of one faithful pastor in Damascus. A Syrian national, he is tall, handsome, likeable, with years of experience in teaching the Word of God. This man carries on a preaching and writing ministry and has been a blessing to many in the Middle East.

Saudi Arabia is closed not only to the foreign missionary but also to local Arab evangelists or pastors. In 1956, during a visit to Akabah (near the ancient Ezion Geber), we were talking with a Church of England clergyman and a Christian worker with the British armed forces. They mentioned that the border of Saudi Arabia was only a few miles away and so we all decided to take a walk that sunny afternoon to see how close we could get. On arriving at the border we found neither barrier nor guards, and we entered the forbidden land.

There were no people, of course, just a wilderness, but for those who had thought of this closed land for a number of years, it was an experience we would not soon forget. We removed our hats and prayed together that God would open the door to that closed and darkened land.

♦ EGYPT today is strategic. The eyes of the Arab world look to Nasser (though Kassem of Iraq is also popular in his own country). For centuries Arabs have been controlled by foreigners. Now in Nasser they see one of their own people challenging this foreign domination. Radio Cairo, the Voice of the Arabs and the Voice of Free Africa all give out the Cairo propaganda day after day. In the case of the latter two stations, the message has been strongly anti-Western, sometimes vitriolic, although recently Cairo radio has spoken against Communism as well. This propaganda is heard and believed in Arab lands.

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Cairo today has more influence on the Arab world than any other city. Arab teachers and doctors are sent to all parts of the Middle East, sometimes subsidized by the Egyptian government. I have found them far down in the Persian Gulf in Sharjah, as well as in Bethlehem in Palestine. But not all are Moslems. Some are zealous Christians. One, a doctor, a personal friend of mine, is an evangelical Christian. He would not speak a word against the Egyptian government, but he has a good deal to say as a witness for Christ. And there are others.

Having briefly considered what is being done, let us turn to the matter of what might be done. Distribution of literature is effective, although it must be done with great care and wisdom in most lands. Gospel radio is hardly effective, since except for an occasional Sunday sermon from an established church no Arab country has yet allowed the gospel to be broadcast from its territory. Evangelistic campaigns by visitors would seldom be allowed and would be difficult for anyone unfamiliar with the Arab mind.

Basically there is still only one approach to missionary work among the Arabs and that is the method used by the Lord Jesus Christ. It demands leaving one's home, becoming identified with the people to whom one wishes to minister, learning the language and customs and then witnessing to the truth of God. Nothing can supplant this method.

Such missionaries will need to come as helpers, not as masters; as learners and not as teachers. They should be well prepared, for many of the people with whom they will come in contact are highly educated and some are socially advanced. But they cannot come with the attitude that they are educated and the people are ignorant. This type of missionary is no longer welcomed; only humble, adaptable and spiritual helpers can find a place.

Today there are fewer missionaries in the Middle East than in almost any area of the world. According to Interdenominational Foreign Mission Association figures there is only one missionary for every 110,000 people in the Arab world. This compares with one missionary to 28,000 people in Latin America; one to 17,500 in Africa; or one to 60,000 in the Far East.

Why? Undoubtedly, because results are meager and some doors are closed. But are we to abandon whole areas to satanic darkness because of difficulties? Did not our Lord command that the gospel is to be preached as a witness to "all nations" and then the end will come (Matt. 24:14)?

We must evangelize the Arab countries now. Today we regret the closing of China to the gospel, but it is too late to do anything about it. Soon it may be too late in the Middle East. But it is not too late today. May God lay it upon the hearts of many of His servants to go to these needy countries while there is still time!

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A Lesson in Thanksgiving

By HANNAH NELSON

This Bible puzzle is based on the healing of the ten lepers, Luke 17. All verses referred to pertain to this chapter.

ACROSS:

- And fell down on his at his feet" (v. 16).
- "Thy faith hath made whole" (v. 19).
- "He passed through midst of Samaria" (v. 11).
- "There him ten men" (v. 12).
- These men were (v. 12).
- What did Jesus call the man who returned to give thanks (v. 18)?
- "Go shew yourselves unto the " (v. 14).
- "And it came to pass that . . . they were " (v. 14).
- "There are not found that , save this stranger" (v. 18).
- "And it to pass" (v. 11).
- The one leper gave to God (v. 18).
- "As they , they were cleansed" (v. 14).
- The man who thanked Jesus was a (v. 16).



DOWN:

- What made the lepers whole (v. 19)?
- "When he saw that he was , turned back" (v. 15).
- "Jesus , have mercy on us" (v. 13).
- Who performed this miracle of healing (v. 13)?
- "And fell down . . . giving him " (v. 16).
- "And one back " (v. 15).
- "And when he saw , he said . . ." (v. 14).
- "But where are the ?" (v. 17).
- "Have on us!" (v. 13).
- "They lepers" (v. 12).
- How many men did Jesus meet (v. 12)?

Answers to puzzle on page 65

Hale of Yale

By Edwin "Ned" Hale

BOURBON on the rocks with my amenable date from Smith College at my favorite hangout on Basin Street for a cool evening of jazz and laughs. That's what I had planned after a tedious week in my junior year at Yale University.

On the way to New York, it struck me that it might even be more of a lark that night if we took in the much publicized Billy Graham, who was having his big New York crusade at Madison Square Garden.

I had heard him once before, earlier that year when he spoke to us at the fraternity house. He had grated me with his audacity in saying that "we regular living guys" were sinners. I thought this night would be a good opportunity to go back and really have a good laugh at his expense.

I didn't laugh much that night in the Garden. Sitting there among 18,000 people, I felt strangely alone. I sensed emptiness in my heart that anthropology, sociology, physics, art . . . or jazz, women and drinks had not been able to fill. Gradually I saw that Christ was the answer and that He desired to fill the aching void in my heart.

I struggled as I thought: *What would my date think if I gave myself to Christ? How foolish I would look standing up and walking down in front of all those people! Why should I take up my cross and follow Him?* In that moment of crisis I suddenly realized that Christ loved me and there was, in fact, no reason for me to resist His love.

From the second balcony, I wended my way forward, and that night Christ did fill my heart. He has never failed me since.

Today I am a student at Fuller Theological Seminary in Pasadena, Calif., seeking to bring my life under discipline as a minister for His service.

Shortly after my decision for Christ, I started a Bible study group in the dorm at Yale. This past Christmas vacation I returned to Yale and talked to many of my old friends, and two of them accepted Christ as their Lord and Saviour.

For my future, I'll not be following in the footsteps of my father, a Wall Street investment broker, but, my, how my heart rejoices as I follow in the steps of Him who died for me!

END

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SEEING trees topple over like match sticks as we rode the 150 ton jungle tree crusher is something we will not soon forget. Crocodile hunting in the black of a Peruvian night proved to be tremendously exciting. And learning that our starboard engine's carburetor had caught fire while approaching the Andes gave us a sinking feeling in more ways than one!

But our group of ten Toronto businessmen and a pastor from Hammond, Ind., did not visit the mission field to see trees topple and hunt jungle animals. We came to the mission field with questions on our minds and hearts.

Sure, we had read about missions in these areas, their effectiveness and their needs, but we wanted to see these things first hand. We wanted to see just what kind of work the missionaries were doing. We wanted to know about opposition. We wanted to find out how receptive the nationals were to the gospel.

In answer to these questions and many others, the 15,000-mile missionary journey that took us from Toronto, Canada, to the jungles of Peru was beyond our expectations.

Almost everywhere we were given a royal welcome, the best of native food (which sometimes left little to be desired) and a firsthand view of missionary work of all kinds. The greatest thrill of all was to meet these co-laborers in the gospel and see their work. In two and a half weeks we saw and heard more than the average tourist would likely see in a lifetime.

Here is what we found to be the real picture of missions. Many countries of South America and Central America still have their doors open wide for the gospel; nationals, particularly those in the cities, have only a passive interest in the Bible and its message; it's the exception to see nationals flocking into the churches; there seems to be much opposition to the gospel outside the cities, but little within the larger centers.

One could not help but be challenged by the missionary enterprise. One man in our group summed it up: "I have always had a missionary mind, but now I have a missionary heart."

One missionary we met was Dave Finlay, graduate of Moody Bible Institute now laboring at Epp Memorial Hospital

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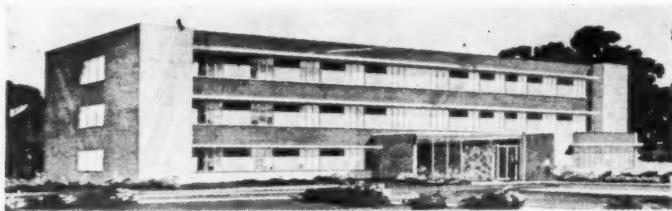
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for the Voice of the Andes at Shell Mera, Ecuador. (This was the jungle base from which the five martyred missionaries flew.) Dave seems to be a jack-of-all-trades, and a master of them all as well. He is the hospital's anesthetist, builder, mechanic, carpenter. In addition to numerous maintenance chores, he assists in dentistry work, the rudiments of which he learned from his dentist father.

It was no easy road to Shell Mera. En route we had to travel over a treacherous "highway" that clung to the side of the mountains. On one side were drops of hundreds of feet and there were no guard rails. The road, hardly wide enough in places for the car, actually fords a river. It took us nine hours to travel the 125 miles. The trip takes an hour by plane.

I wanted to know exactly how Dave felt about his work and his ministry there. When asked if he really enjoyed it, he replied unhesitatingly, "I would rather be here than any place else in the world."

Dave's brother, Doug, is now in language school in Costa Rica preparing himself for a similar ministry in Quito.

For two days our group was royally entertained at Tournavista, a jungle project of R. G. LeTourneau's. Under the direction of LeTourneau's son, Roy, Tournavista is a modern day miracle. Here huge LeTourneau earth-moving equipment and a force of more than 200 workers are building a 60 mile road through the heart of the jungle and clearing some of the 1,000,000 acres of land acquired from the Peruvian Government.

What is the purpose of Tournavista? According to Roy LeTourneau, the plan is to colonize this part of the jungle, build a road for the Peruvian government and raise beef cattle for Peruvians. But there is a larger purpose. Industrialist Roy LeTourneau has dedicated his life to reaching government officials as well as his own national workers with the gospel of Christ.

I asked Roy how long he expected to stay in Peru. His reply was "Until the Lord moves me into another part of His vineyard."

Actually, our trip was occasioned by an official invitation of the Summer Institute of Linguistics. From their base at Yarinacocha in the jungles of Peru, we saw modern missions at work. Laboring together were some 120 people—doctors, pilots, translators, mechanics, radio communication men, printers—serving the Lord there and at about 28 other bases within a 300 mile radius.

From this base we flew in the S.I.L. Catalina flying boat to visit the primitive Shipibo Indians up one of the tributaries of the Amazon.

Only one translator knew the Shipibo language. This translator has worked with these Indians nearly two years reducing their language to writing. To date there is not much evidence of real fruit, but Jim, the translator, knows this was God's will for his life. He has planted and someone else may water, but the increase must come from God. Jim's face

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literally shone with the joy of the Lord for the privilege he has had to witness to these Indians.

On our way back from the jungle to the Christian and Missionary Alliance Bible School at Huayco, our starboard engine's carburetor caught fire. How thankful we were for a good pilot who knew how to extinguish the fire while airborne! An unscheduled landing on a treacherous short strip at Tingo Maria in the Andes Mountains was made for repairs.

We saw much evidence of God's blessing at Quito, Ecuador. It was our privilege to view the wonderful work of Dr. Paul Robert's Voice of the Andes hospital, to hear of HCJB's ministry of radio around the world, and to meet Marj Saint and Betty Elliot, now laboring among the same Indians (the Aucas) who were responsible for their husbands' death.

At Quito we saw many missionaries who have experienced the true and lasting joy of knowing God's will and walking in it. After meeting these missionaries, no one could doubt their dedicated zeal and sense of responsibility to the task of telling of Christ to those who have never heard.

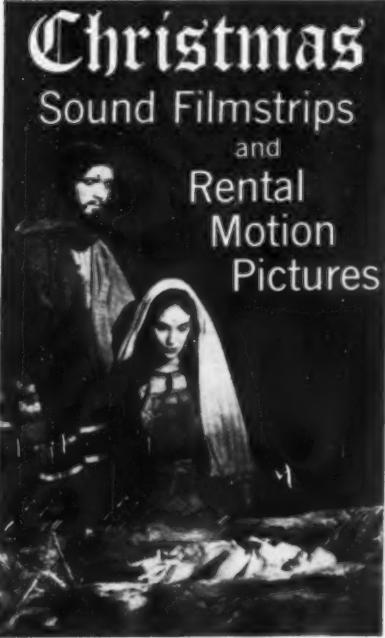
Each one in our group was led to praise God for an "open door" in many of these countries. Cuba, for instance, where we visited for a couple of days, has never been so wide open to the gospel.

There is a need to establish businesses and work in many of these key Central and South American cities. Through our business contacts we can work for God. If we can touch key officials in these cities for God, and reach through them to the masses, entire countries may be won for our Saviour.

END

A Lesson in Thanksgiving Answers to Quiz

Answer to puzzle on page 60



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Chords of Thanksgiving

(Continued from page 19)

give thanks unto thee, O Lord."

David strikes a similar note in Psalm 35:18: "I will give thee thanks in the great congregation; I will praise thee among much people." How simple and yet how effective is such a testimony!

An example of congregational thanksgiving is given in Psalm 75. The title informs us that it is "A Psalm or Song of Asaph." Asaph was one of the number of those who "were instructed in the songs of the Lord" (see I Chron. 25:7). Who his instructor was we are not told. It may have been David himself, since it was he who first initiated the custom of congregational thanksgiving.

Psalm 92 may also have been written for the same purpose. This is "A Psalm or Song for the sabbath day." Israel's weekly day of rest. With devout enthusiasm it begins by declaring that "It is a good thing to give thanks unto the Lord . . . For thou, Lord, hast made me glad through thy work." Every Christian should be able to say the same, for all that we have and are, and all that we hope to be are vouchsafed to us because of what He wrought for us at Calvary.

Psalms 105, 106, 107, 118 and 136 all begin with notes of thanksgiving. No titles are furnished in the text but we know from I Chronicles 16:7 that David

Commit It to Him!

II Timothy 1:12

Martin Luther is reported to have said, "I have held many things in my hands, and lost them all; but whatever I have placed in God's hands, that I still possess."

was the author of the first of these. The basic truth underlying them all is that "the Lord is good."

♦ CLOSELY associated with God's goodness is His mercy, or lovingkindness. If there is one note which the Psalmist David struck more often than any other, it is this one. It is found in every verse of Psalm 136, the last of the psalms that begin with the refrain, "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

In spite of all of his varied experiences, some of which were bitter indeed, David never doubted the grand truth that "the Lord is good, and his lovingkindness is for ever." No doubt it was this that made him a man after God's own heart.

We do well therefore to ponder the psalms of David, in order that we may be imbued with the same spirit of gratitude. For our heart-strings, like David's, ought to vibrate with chords of thanksgiving to the One who is good and whose lovingkindness is eternal. **END**

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Test Questions, Lesson Three • A HOLY LIFE AND HOW TO LIVE IT

IMPORTANT INSTRUCTIONS: Be sure you have mastered the material in Lesson III on page 27 before answering these questions. Follow instructions carefully. Correct answers will be printed next month.

Circle the following statements "true" or "false."

- 1. Leprosy is a picture of purity. T F
- 2. The leper could cleanse himself. T F
- 3. The leper knew his vileness. T F
- 4. The leper in Matthew 8 came to Christ out of curiosity. T F
- 5. The leper asked the Lord to help him turn over a new leaf. T F
- 6. The leper's cleansing illustrates the way of cleansing from sin. T F
- 7. I need to be desperately in earnest when I come to Christ for cleansing. T F
- 8. The leper was cleansed by Christ. T F

9. The believer has two natures.

T F

10. By yielding to Christ the believer can be delivered from the power of sin.

T F

Circle the letter of the correct answer.

11. Use your Bible. There is a tendency in the human heart to look elsewhere than to the Lord Jesus for cleansing. Which one of the following steps was wrong for Judas as recorded in Matthew 27:3-5?

- a. He repented
- b. He went to the Christ-rejecting chief priests for help.
- c. He said, "I have sinned."
- d. He threw away his ill-gotten gains.

(Test continued on next page)

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Test Questions on A HOLY LIFE, continued from page 67

12. Which of the following is the way of cleansing for you?

- a. You must read your Bible regularly.
- b. You must go to church faithfully.
- c. You must spend much time in prayer.
- d. You must donate regularly to charity.
- e. You must surrender to the Lord Jesus Christ.

13. Which of the following passages teaches us how we may be cleansed from sin?

- a. Romans 7:18, 19
- b. I John 1:8, 9
- c. I Corinthians 5:13
- d. II Corinthians 6:17, 18

14. Yielding to Christ for cleansing:

- a. eradicates the old nature
- b. strengthens the old nature
- c. is a privilege reserved for unbelievers
- d. breaks the power of the old nature

15. Read the following passages and note carefully the reaction of men in the presence of God. Relate this to your own personal life by stating why a view of God's holiness should increase your desire for cleansing. Isaiah 6:1-8. Exodus 3:1-6, Revelation 4:1-11, Luke 5:1-11

Turn to II Kings 5:1-19. Imagine that you are Naaman. Remember that his leprosy is a picture of your sin. Check the right and wrong reactions to the following.

Right Wrong

16. I want to be cleansed in some spectacular way such as having a well-known man of God lay hands on me.

17. I want to do what God says, however humbling it may be to my own pride.

18. I want to merit cleansing by doing something for it, preferably something great.

19. I want to remain uncleansed because the way of cleansing doesn't coincide with my own ideas.

20. I want to be cleansed even if God's way is very different from what I have always thought.

Allow 4 points for each correct answer.

Optional question: How has the study of this chapter helped you?

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The Aldriches (except Bobbie) at family prayers. Taddie, who at this time was the youngest, is at Mrs. Aldrich's left, then Jane, Jon, Joe, Daddy, Becky, Virginia, Timmie, Annette, Mommie.

"The Happiest Days"

From *Mommie of the Mixing Bowl*

By Belva Atkinson Murphy

The following is an abridgment of Chapter 21 of a book soon to be published by Moody Press, *Mommie of the Mixing Bowl*. Mrs. Aldrich's column, "Out of the Mixing Bowl," was an intimate picture of the Aldrich family, the experiences of the various members, and the lessons God taught "Mommie" through them over the years. The column appeared in MOODY MONTHLY, simultaneously with *The Doorstep Evangel*, beginning December, 1947, and continuing through June, 1958, when the Lord called "Mommie" Home. Mrs. Aldrich's column was a blessing to unnumbered thousands of our readers, many of whom "grew up" with the Aldriches and loved and prayed for them all.

THESE are the happiest days of your life." That's what people were always saying to Mrs. Aldrich. "And the most hectic," she added, thinking of her brood of nine vigorous youngsters. Just that morning the swinging refrigerator door had shattered the milk container.

"A gallon of milk, a quarter-inch thick, covers a lot of space," remarked Mommie eyeing the stuff as it ran under the refrigerator and headed for the stove. "Catch that stream before it gets too close to the cabinets!" Joe hurriedly mopped while Becky swept glass into the dustpan.

"This is just what we needed," thought Mommie, glancing at the clock, "twenty minutes before time to eat and the lunches not packed."

Daddy came in from the study, calm as a summer morning, and the family settled in their places around the table.

After the family had departed in the usual flurry, Mother sat quietly, thinking of all that the Lord had meant to her from girlhood to mature years. Looking back, she saw the past flash like a film strip on the screen of memory.

Doris was afraid someone would leave the gate open and the cows would get out. One morning her fears materialized. Moosler had wandered over to the neighbor's yard. Whatever should she do? She had always been a little scared of the cows and kept at a safe distance from them. Resolving not to give way to her fears, she stepped outside and

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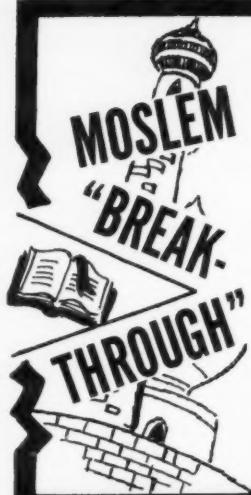
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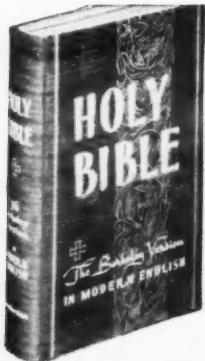
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started to fetch the errant Moosler back from the neighbor's place. Just then, however, she saw the sturdy little figure of her youngest, Bobbie, coming down the road toward her with her bright red coat flapping in the wind. Instantly Bobbie sensed the situation. "Don't worry, Mommie!" she called cheerily. "I'll get Moosler." Skipping across the road, the little red-coated rescuer led the big Holstein out of the yard, up the driveway and into the pasture. Mommie shut the gate securely and, hand in hand, they went into the house for lunch.

Year after year at the school concerts Willard and Doris saw their growing children taking part. One year there were four in the orchestra, Becky playing the viola. Tim, the 'cello and Virginia and Annette, the violin.

At one concert, Mother remembered, "Becky played her viola in the high school orchestra. She looked so pretty in an orchid ballerina formal. Joe looked handsome in his beautiful choir robe. I sat there remembering how utterly 'orner' he used to be. He is real nice now."

After a respite of thirteen years another edition of "The Aldrich Family" went to print. Mommie wrote, "We have lived these past thirteen years—ah, yes, we have lived! And the future looms ahead of us" (a very brief one for Mommie).

Another picture Mommie hung in the gallery of her memory was one of soft light and blue-grey shadows. It was evening.

Mommie and Bobbie sat on the shocks of hay in the alfalfa field. Bobbie crept close to Mommie's side and settled down. Tex curled up at their feet. The stars were shining like birthday candles as the moon started to climb up the sky. "Those stars look awful little, Mommie. Are they that little?" And so they talked about stars and sky and the One who set the stars in space.

"Hey, don't run over Mother!" belled Tex. "She's sitting on that haystack!" Tim veered off to the right with the tractor and the hay-wagon full of children and jolted along over the uneven ground.

Soon the loaded wagon was on its way back to the barn. The girls on top of the hay, the boys walking alongside. The song they were singing rang out across the field and blended with moonlight, stars and silver ribbons of wind.

*In God's green pastures feeding
By His cool water lie
Soft, in the evening
Walk my Lord and I.*

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This was a night scene—a midsummer night.

The moon climbed from limb to limb of the great walnut tree until it perched high on the topmost branch. The stars sparkled like diamonds on black velvet, while gathering wisps of cloud formed a thousand changing patterns. The frogs down at the swamp heralded the night with "hurumphs" and a small bird called out now and again.

Mommie looked at the glory of the night with its splendor of stars and moon. How different from the busy, bustling day! She remembered the evening rush. Getting all the mattresses and bedding carried out to the orchard had been fun. (This was to be a "night out" for the whole family!)

"Dibs on this place!" called one.

"No, I get to have my mattress next to Mommie and Daddy's," cried another.

"All the girls are going to be over by the raspberry bushes," announced the third.

Finally everything was in place and the family settled down for the night.

Now all was quiet, the sturdy wrestlers fast asleep, no one needing anything, no one calling for attention—only the beauty and serenity of the night.

How near Heaven seemed—how near the Lord.

Two miniatures Mother tucked away in a spot near her heart. One of a lanky little boy in a wet bathing suit who gently pushed open the bedroom door where Mother was doing her hair.

"What in the world are you doing up here all wet?" asked Mommie taking the bobbie pins out of her mouth. "Why aren't you out in the pond with the others? What do you want anyway?"

"I don't want anything," Tad replied. "I'm just hungry for loving."

With joy she hugged him close, wet bathing suit and all. It made her feel warm around the heart and loved.

A fit companion to this picture—a contrast in light and shadow—was the miniature of Bobbie who stood in front of Mommie with sober, troubled eyes.

"Mommie," she whispered, "I have a note for you." Mommie found her glasses and took the much folded scrap of blue paper. Smoothing it out she saw the carefully printed words:

I DON'T NO GOD—BOBBIE

"What do you mean, Bobbie girl?"

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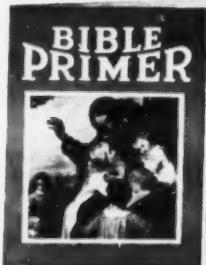
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Slow tears slid out from those dark lashes and rolled down her rosy cheeks. Mommie explained simply how her seven-year-old little girl could know God. Stifling her tears, she and Mommie knelt beside Mommie's bed to talk to God.

Then they called Daddy in and again they knelt in praise that Bobbie's name was in the Lamb's Book of Life.

"I just feel all bubbly inside, Mommie. I just can't stop smiling!" I guess you don't feel quite normal the first day.

Later she brought a recipe file card to Mommie on which she had written—

Barbara Lois Aldrich
Was saved April 19, 1957.

In Mommie's handwriting was written under this episode, "Praise the Lord, all nine are saved!"

Sitting before the fire, with Pogo on her knee, Mommie remembered what people had so often said. "Yes," she affirmed, "these are the happiest days, the very happiest days of my life."

New Helpers for Your Book Shelf

DEVOTIONALS FOR ALL OCCASIONS by Virginia Whitman. Twenty-two 2 or 3 minute devotionals for events such as birthdays, bridal showers, sleigh rides and missionary meetings, plus concluding chapter on preparing devotionals. Moody Press, Chicago, 1959, 63 pages, paper, 75¢.

GUIDEBOOK FOR NEW CHRISTIANS by George Sweeting. Simple explanations for the brand-new Christian about his decision, growth in grace, the Holy Spirit, reading the Bible and the Church. Zondervan Publishing House, Grand Rapids, 1958, 62 pages, paper, \$1.00.

LET'S HAVE A PARTY by Mildred Dooley Cathcart. Party ideas cover the common holidays plus some special events such as bridal showers and a tulip tea. Moody Press, Chicago, 1958, 160 pages, cloth, \$2.95.

SUNDAY SCHOOL SINGS, compiled by Cyrus N. Nelson, 122 songs for Sunday schools, spiral binding, index and topical index. Available in Krome cover, pocket size (45¢ ea.; 25 or more, 39¢ ea.), Krome cover, large size (75¢ ea.; 25 or more, 67¢ ea.), Dura cover, pocket size, (90¢ ea.; 25 or more, 84¢ ea.). Praise Book Publications, Mound, Minn.

OUTDOORS WITH CHRIST, 9-year graded curriculum for camp. Bible studies for 5 daily classes, material for evening cabin devotionals, activities graded for Junior, Junior High and High School ages. Scripture Press, 1825 College Ave., Wheaton, Ill., pupil's book 35¢, teacher's 50¢.

CAMP DIRECTOR'S HANDBOOK, Scripture Press, 48 pages, paper, 50¢.

HOW TO BE A CAMP COUNSELOR, Scripture Press, 48 pages, paper, 60¢.

A GUIDE TO BOOKS ON RECREATION, 27-page booklet listing books on activities, arts and crafts, camping, community recreation, games and puzzles, hobbies, parties, puppets, etc. National Recreation Association, 8 W. Eighth St., New York 11, N.Y., 50¢. (Not evangelical, but much of the information it contains is helpful.)

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CHRISTIAN BOOK
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SCHMAERLER

ADVENTURE THROUGH BOOKS

By Dallas M. Roark

LAST week I traveled with two women missionaries in a dugout canoe on the Morona River, deep in the Peruvian jungle. My heart ached as I saw the needs of degenerated jungle men and women, and it filled with gratitude

when I saw the two Wycliffe Bible translators striving to crack the language barrier and bring God's Word to these people.

This week I stood in the crowds that thronged the Cow Palace in San Fran-



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No place, no age, no event eludes the mind

of him who seeks adventure through books

cisco to hear Billy Graham speak about sin, repentance and forgiveness. Two months ago I walked with Martin Luther and helped nail the ninety-five theses on the door of the Castle Church in Wittenberg, inviting the debate which ignited the Reformation.

These are only a few of the multi-lives I lead. No place, no age, no event can escape my presence. I simply turn on the lamp, pull down the shades of my mind on the world about me and become alive in a new world—in books.

Through books I have helped to build the structure of my faith. By the printed page I rejoiced with Adoniram Judson when, after seven years of seemingly fruitless labor, he saw his first convert in Burma. I have lived with a host of great spiritual giants—Moody, Judson, Carey, Truett, Graham, Augustine, Luther and Calvin, to mention only a few. Through books I have left behind a mundane life and found one filled with growth in the knowledge of Christ, contentment without TV, and a portable companion always at hand.

Would you like to do the same? Then throw away your excuses—"I don't have time to read; I never get anything out of books; I can't concentrate that long!"—and begin to live in a fascinating new world. Here is how you can help yourself get started and keep on reading.

♦ GET more enjoyment out of reading by learning! It is perfectly possible to read through a good book and learn nothing. While you see the form of words pass before your eyes, your mind is running through a preview of what next summer's vacation will be like. Stop at the end of two or three pages and ask yourself, "What did I read? What is the author saying? Where is he right or wrong?" When you can use your reading material in your everyday speech, you will have learned something and at the same time enjoyed reading.

You can help yourself learn if you underline as you read. Underline the main points—if the book is yours and not the library's—thus creating an outline of the thought progression. As a student there was a time when I would not buy a second-hand book that was marked-up with underlining. But now, if there has been outlining and brief notations made in the reading, that's the book I want. I can see the main points as they have been marked, and this means easy reading. The underlining is also a help in remembering important statements and locating parts I want to reread.

♦ If you haven't read a book for some time, begin with a small book. At the outset, avoid heavier books like doctrinal or Bible study books. By reading a small book first, you will have the sense of achievement in completing a book. Don't spoil the sense of achievement by jumping from book to book, never completing any of them (of course, if it's absolutely dull, drop it).

Have a systematic way of buying to help you read systematically. The most popular book boom in recent times is the book club. There are Christian book clubs offering good, wholesome literature in many varieties—fiction, biography, Bible study and others. The advantage of a book club, outside the savings, is the sifting process. The editors choose books they think are significant, well written and of lasting importance. It helps to insure the club member against dull books.

One such club—the Pinebrook Book Club—is really four book clubs in one. It caters to those who want study and reference books, those who want Christian fiction, youngsters who want juvenile books and "bargain" books. A monthly magazine, *Bookcast*, contains many alternate selections from which to choose. With every four books purchased, you can choose a dividend book from twenty to forty titles. Often books are offered at lower than bookstore prices. Further information can be obtained from the Pinebrook Book Club, 140 Churchnow Rd., Penn's Grove, N.J.

Evangelical Books of Greenvale, N.Y., offers a selection of books that appeal to the serious reader. No minimum number of purchases is required to maintain membership. Each month the selection is sent to you and ten days are allotted for browsing through the book. It can be returned if you do not want it. With every two books purchased, you automatically receive a free dividend book. Prices, again, are usually lower than the publisher's price at the bookstore. The reason for the savings is the mass buying power of a book club.

Most book clubs offer free books as an enticement to join. Values range from six to twenty dollars.

♦ ANOTHER systematic method of buying books is through the family budget. You can include a monthly sum in your family budget just as you do rent and food. With a book budget you don't gain the savings of a book club arrangement, but you do have greater selectivity.

Your local bookstore will be glad to serve you and order books that they do

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not have at the moment. In addition you can secure from your denomination headquarters a catalog listing a large variety of books. Many well-stocked bookstores publish an annual catalog of their stocks.

You can help yourself read more by reading with your family. On a college campus the student body and faculty were assigned a certain book to be read in a given period of time. The results were amazing. It produced a remarkable feeling of "togetherness" among the student body and faculty as it became a great conversational topic.

My wife and I have tried this in two ways. First, we read a book together alternating with the oral reading. We laughed at and dreamed with Huckleberry Finn as we shared this common experience of reading. Second, we read the same book separately. When "To the Golden Shores," the biography of Adoniram Judson, came out, I read it and was so impressed that I urged her to read it. For two or three weeks we talked and lived Judson's life with him. Our family unity was deepened because of this common experience.

♦ ANOTHER great help to reading is the paperback editions. Christian publishers as well as secular are working in this field. Moody Press has several series of these including its well-known Colportage Library.

The merits of the paperback are the convenient size and cost. It will fit in your coat or hip pocket or purse, and the prices are anywhere from 25c to \$1.95. Publishers are reporting that youngsters are reading Socrates, Plato, Shakespeare and others and liking them. Youngsters who once rebelled at carrying around a large book have found that paperbacks are portable.

There are hundreds of paperbacks on hundreds of subjects. Most bookstores have them. If their supply is small, they have a paperback catalog with complete listings.

To help yourself keep on reading, set a reading goal for yourself. Assess your time and set a certain number of books for a year. Pro-rate this number through the year and methodically work to achieve it. I try to place a time limit on reading books. If I do not finish a book in two weeks, the continuity of thought begins to fade. When the last page is turned, I am frustrated when I ask myself the question, "What did I read?" My greatest joy in reading is completing a book in a week. Then I see it as a whole.

These suggestions can lead to increased reading, growth in understanding and deeper satisfaction as your life is enriched through books. Remember, you can only live one life, but you can share the adventures of many lives—through books.

END

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MYSTERY AT
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Help for Parents

Finding the Right Books for Children

By Florence Otterbeck

As a book store clerk I've noticed that shopping for children's books can offer just as many problems as choosing books for an adult—in some ways more. In buying for children one faces a three-fold problem: choice of the book itself, choice of the type of subject matter, and the sometimes difficult task of being certain that the book selected fits the age level of the reader.

One answer, of course, is trial and error. You can buy two or three books of different types and of slightly different age levels and note which ones appeal. If the child is already enjoying Christian books a talk with him before you buy may yield some guidance.

Where this is not possible especially, a carefully selected list of books is often helpful. The list of Christian books which follows includes some of the titles which we are currently recommending most frequently. Note that four types of books are presented with suggested age levels for each title.

Devotional

Our Happy Family (Ages 3-5) by Mabel Niedermeyer McCaw, Bethany Press, \$1.50

I Can Tell God Things (Ages 3-8) by Robbie Trent, Broadman, \$1.50

I See (What God wants me to know) (Ages 3-8) by Kenneth Taylor, Moody Press, \$1.95

Little Visits with God (Ages 3-7) by Allan Hart Jahsmann and Martin F. Simon, Concordia, \$3.95

My King and I (Ages 8-12) by Patricia J. Sommerlad, Moody Press, \$2.25

Parables from Nature (Ages 8-12) by John Calvin Reid, Eerdmans, \$1.25

Devotions for the Children's Hour (Ages 8-12) by Kenneth Taylor, Moody Press, \$.89, paper

Mountain Trailways for Youth (Teenagers) by Mrs. Charles Cowman, Cowman, \$2.25

Stories with a Message

God Gave Us Seasons (Ages 4-7) by Carolyn Muller Wolcott, Abingdon Press, \$1.25

Living in God's Family (Ages 5-8) by Mary E. LeBar, Scripture Press, \$2.00

Listen to the Night (Ages 3-7) by Fern

Kelling, Broadman, \$.60
It's Fun to be Kind (Ages 3-6) by Wanda Bell, Warner Press, \$.75
They Sang a New Song (Ages 8-12) by Ruth Mackay, Abingdon, \$3.50
A New Sugar Creek Mystery (Ages 8-12) by Paul Hutchens, Eerdmans, \$1.25
Ginger at Dogfish Bay (Ages 8-12) by Dorothy G. Johnston, Scripture Press, \$1.25

The Lost Letter . . . and other stories (Ages 8-12) by Mabel Langebough, Augsburg, \$2.50

Bird Life in Wington (Ages 9-14) by John Calvin Reid, Eerdmans, \$1.50

Shadow on the Lost Rock (Ages 13-16) by Virginia Matson, Scripture Press, \$1.50

Twig the Collie (Ages 13-16) by Craig Massey, Zondervan, \$2.00

Orlis Twins and the Secret of the Mountain (Ages 13-16) by Bernard Palmer, Moody Press, \$.59

Stories from the Bible

Children of the Bible Days (Ages 3-5) by Florence Hearn, Broadman, \$.65
Bible in Pictures for Little Eyes (Ages 3-8) by Kenneth Taylor, Moody Press, \$.25

Ruth (Ages 12-16) by Chris Williamson, Zondervan, \$1.00

David (Ages 12-16) by Stanley Sowton, Zondervan, \$1.00

Paul (Ages 12-16) by Stanley Sowton, Zondervan, \$1.00

Biographies and Missionary

Adventures of Mr. Bicycle (Ages 5-8) by Carolyn London, Scripture Press, \$.75
Missionaries for Jesus (Ages 5-9) Metropolitan Press, \$.25

Latin American Missionary Stories (Ages 8-12) by Aunt Theresa, Moody Press, \$.60

Her Own Way (Ages 9-14) by Helen A. Monsell, Broadman, \$2.00

The Music Maker (Ages 9-14) by Harry Albus, Eerdmans, \$1.25

The Valley and the World (Ages 13-16) by Faith Coxe Bailey, Moody Press, \$.59

Sammy Morris (Ages 13-16) by Phyllis Mathewson, Zondervan, \$1.00

Jungle Doctor Series (14 titles) (Ages 13-16) by Paul White, Eerdmans, \$1.50

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PUBLISHERS' CHOICE

Which of the many books publishers have released during the year are most significant to evangelicals? To find out, MOODY MONTHLY asked publishing houses to name their preferences. The following list has been compiled from their recommendations.

1 THE MONUMENTS and the OLD TESTAMENT by PRICE SELLERS-CARLSON

2 THE SONG GOES ON and HOW LONG THE NIGHT both by CLARIBEL F. DICK

4 THE NEW TESTAMENT IN MODERN ENGLISH by HELEN B. MONTGOMERY

5 TABLE TALK and TIDBITS by DOROTHY A. STEVENS

1—An outstanding book on Biblical Archaeology, displayed at the American National Exhibition in Moscow. 4150113. \$6.75. 2—The true story of a living American Indian woman missionary. 4150164. \$3.00. 3—How the author discovered inner resources following a tragic accident. 4150075. \$2.00. 4—A beautiful edition of the beloved Testament in the language of today. 4151007. \$7.50. 5—Interesting anecdotes and unusual menus from around the world for you to prepare. 4150084. \$2.50. 1703 Chestnut Street, Phila. 3, Pa.



LIVE TODAY, by Reuben K. Youngdahl; Augustana Press, \$3.00

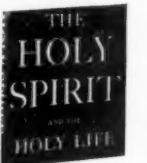
INTO THE LIGHT OF CHRISTIANITY, by William J. Schnell; Baker Book House, \$2.95

THE PRICE TAGS OF LIFE, by C. Roy Angell; Broadman Press, \$2.75



BORN AFTER MIDNIGHT, by A. W. Tozer; Christian Publications, Inc., \$2.75

DARWIN, EVOLUTION, AND CREATION, edited by Paul A. Zimmerman; Concordia Publishing House, \$3.95



STUDIES IN THE SERMON ON THE MOUNT, VOL. I, by D. Martyn Lloyd-Jones; Wm. B. Eerdmans Publishing Co., \$4.00

JUNGLE PILOT: THE LIFE AND WITNESS OF NATE SAINT, by Russell T. Hitt; Harper and Brothers, \$3.75



THE HOLY SPIRIT AND THE HOLY LIFE, by Chester K. Lehman; Herald Press, \$3.50

ROAD TO REVIVAL, by Charles W. Carter; Higley Press, \$2.50



THE EMPHASIZED BIBLE, by Joseph Bryant Rotherham; Kregel Publications, \$12.95

LET WISDOM JUDGE, UNIVERSITY ADDRESSES AND SERMON OUTLINES, by Charles Simeon; Inter-Varsity Press, \$3.00



LIVING PEACEFULLY, by J. Allen Blair; Loizeaux Brothers, \$3.00

GOD HOLDS THE KEY, by Geoffrey T. Bull; Moody Press, \$3.50



AN EXPOSITION OF THE WHOLE BIBLE, by G. Campbell Morgan; Fleming H. Revell Co., \$6.95

THE CHILD IN THE CHRISTIAN HOME, by Margaret Bailey Jacobsen; Scripture Press, \$4.50



SUNDAY TALKS ABOUT CHILDREN OF THE BIBLE, by Joseph Anderson Schofield, Jr.; W. A. Wilde Co., \$2.50

HOLY BIBLE: THE BERKELEY VERSION IN MODERN ENGLISH, Gerrit Verkuyl, editor-in-chief; Zondervan Publishing House, \$7.95



Herman Baker



Baker Book House

Anniversary Story

It is with gratitude to God that we look back on twenty years of blessings.

Many of you have been with us for most of these years, first as a customer for used religious books, then as a buyer for our own Baker Book House publications, which you are purchasing through your own local Christian bookstore. You have seen our list of publications grow from one lone title in 1939 (*More than Conquerors*, by William Hendriksen, now in its tenth printing) to an active list of more than two hundred titles.

These twenty years have been crowded with pleasant experiences. We have worked with many splendid people. We have had the privilege of publishing scores of valuable titles. But it is only because of the Christian reader and the Christian bookseller that we were able to increase our service to the religious world. Neither one can exist or prosper without the other. We are co-workers, partners in service.

In this twentieth year we come to you with what we believe to be an attractive and interesting list of new publications. We continue our strong back-list. We present our special 20th anniversary title, *Baker's Dictionary of Theology*, edited by Dr. Everett F. Harrison. Basic Bible study aids remain the core of our list. For the first time we enter the field of children's literature, with the *Valor Series*, which includes *The Secret Meeting*, and *Brave Boys and Girls of Long Ago*, written by Mrs. Dorothy C. Haskin, and other capable Christian authors.

Upon this occasion, we wish to rededicate ourselves to our original goal—to serve God through the publication of constructive Christian literature. We look forward with eager and pleasurable anticipation to a continuation of working with all of you: Christian readers, Christian booksellers, and Christian Schools and their faculty members, in the distribution of literature.

Milestones

A few of the publications which have established themselves in the religious world and which we have been privileged to publish are: *Davis' Dictionary of the Bible*; *The Biblical Illustrator*; *Barnes' Notes on the Old and New Testaments*; *The Voice from the Cross*, by Andrew W. Blackwood, Jr.; *Thirty Years a Watch Tower Slave*, by William J. Schnell; *Seven Laws of Teaching*, by John M. Gregory; *Minister's Handbook Series*; *The Dead Sea Scrolls*, by Charles F. Pfeiffer; and *The New Schaff-Herzog Encyclopedia of Religious Knowledge*. There are many more, and we regret the lack of space to tell you about them. Ask your favorite bookseller for a list of all Baker Book House Publications, or write direct to our office for a catalog!

November, 1959

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Baker's DICTIONARY OF THEOLOGY!

Baker's Dictionary of Theology is the official 20th Anniversary Publication of Baker Book House. The project was started two years ago under the able editorial supervision of Dr. Everett F. Harrison of Fuller Theological Seminary, with Dr. Geoffrey W. Bromiley as associate editor and Dr. Carl F. H. Henry as consulting editor. When the project was started, 1959 was set for the year of publication.

Baker's Dictionary of Theology will define the theological words of Scripture and those non-Biblical theological terms of special significance in contemporary theology. It will be of great value to theological students, pastors, teachers, and to all those who desire to arrive at an understanding of theological words and terms.

Baker's Dictionary of Theology is the publication which climaxes the first twenty years of Baker Book House. Christian readers will find that *Baker's Dictionary of Theology* will be one of the most frequently consulted volumes in their future study of theology. This book will be published in November of 1959. An introductory price of \$7.95 will prevail until March 31, 1960. After that date, the price will go up to \$8.95.

Harrison, Bromiley, Henry
Editors of
*Baker's Dictionary
of Theology*



Coming This Year!

1959 is a Banner Year in more ways than one! In addition to its 20th Anniversary Publication, Baker Book House is planning to issue an exceptionally good list of new publications and new printings. A partial list of these new releases for the fall and winter of 1959 follows:

Into the Light of Christianity. The basic doctrines of Jehovah's Witnesses in the light of Scripture, by W. J. Schnell, author of *Thirty Years a Watch Tower Slave*, \$2.95 (Nov.)

Chapel Talks, by C. B. Eavey, \$1.75

Pictures of the Apostolic Church, by Sir William M. Ramsay, \$3.50

A Pulpit Manual. Calls to Worship, Invocations, Offertory Prayers, Benedictions, etc., by Donald E. Demaray, \$2.00

The Book of Exodus. Shield Bible Study Series, by David W. Kerr, \$1.50

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I. Bible Study and Doctrine

- JEROME'S COMMENTARY ON DANIEL, Gleason L. Archer, Jr., Translator; Baker Book House, \$3.95
THE BOOK OF NAHUM, Walter A. Maier; Concordia Pub. Co., \$5.75
THINGS TO COME, A STUDY IN BIBLICAL ESCHATOLOGY, J. Dwight Pentecost; Dunham Publishing Co., \$7.95
FOR WHOM DID CHRIST DIE? R. P. Kuiper; Wm. B. Eerdmans Publishing Co., \$2.00
LET WISDOM JUDGE, Charles Simeon; Inter-Varsity Press, \$3.00
THE FUNDAMENTALS FOR TODAY, Charles L. Feinberg, Editor; Kregel Publications, \$7.95 (set of 2)
THE LIFE OF OUR DIVINE LORD, Howard Vos; Zondervan Publishing House, \$3.50
THE HOLY BIBLE: THE BERKELEY VERSION IN MODERN ENGLISH, Gerrit Verkuyl, Editor-in-chief; Zondervan Publishing House, \$7.95

II. Devotional

- THE NORMAL CHRISTIAN LIFE, Watchman Nee; Christian Literature Crusade, \$2.00
THE HOLY SPIRIT AND THE HOLY LIFE, Chester K. Lehman; Herald Press, \$3.50
LIVING PEACEFULLY, J. Allen Blair; Loizeaux Brothers, \$3.00
THE CRY OF THE WORLD, Oswald J. Smith; Marshall, Morgan and Scott, Ltd., \$1.25
A SPIRITUAL CLINIC, J. Oswald Sanders; Moody Press, \$2.75
BEES IN AMBER, John Oxenham; Fleming H. Revell Co., \$2.00
THE ART OF BUILDING WORSHIP SERVICES, T. B. McDorman; Broadman Press, \$2.50

III. Contemporary Problems

- BORN AFTER MIDNIGHT, A. W. Tozer; Christian Publications, Inc., \$2.75
THE UNITY AND DISUNITY OF THE CHURCH, G. W. Bromiley; Wm. B. Eerdmans Publishing Co., \$1.50
BEYOND CONFORMITY, Curry W. Mavis; Light and Life Press, \$2.75

IV. Missions

- FACING THE FIELD, Stanley Soltau; Baker Book House, \$2.00
TIPS ON HOW TO BE TOPS, Don W. Hillis; Cowman Pub., Inc., 50¢
TWO THOUSAND TONGUES TO GO, Ethel E. Wallis, Mary A. Bennett; Harper and Brothers, \$3.95
RELIGIONS IN A CHANGING WORLD, Howard Vos, Editor; Moody Press, \$5.50

V. Biography

- MINORITY OF ONE, Clyde S. Kilby; Wm. B. Eerdmans Pub. Co., \$3.95
JUNGLE PILOT: THE LIFE AND TESTIMONY OF NATE SAINT, Russell T. Hitt; Harper and Brothers, \$3.75

VI. Children

- STORIES ABOUT BIBLE PEOPLE FOR LITTLE PEOPLE, 1 and 2, Dora Dene Phillippe; Cowman Publications, Inc., \$1.79 each
I SEE 4, Mildred Krentel; Loizeaux Brothers, \$2.50
OUR CHRISTMAS STORY, Mrs. Billy Graham; Thomas Nelson and Sons, \$2.50
JUNGLE DOCTOR'S CROOKED DEALINGS, Paul White; Wm. B. Eerdmans Publishing Co., \$1.50

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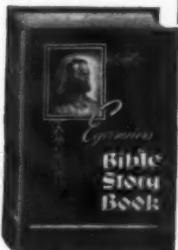
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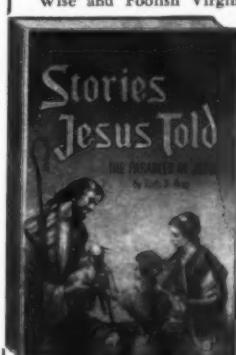
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OFF the RECORD

by bill pearce



» WITH THIS RING . . . KERRY AND TONY FONTANE. The atmosphere on this is the rather hushed, solemn, but joyful tone of the nuptial ceremony — the sweet scent of flowers, the organ playing softly

. . . white satin, etc. Perhaps you'll mentally see all of this on listening to the above listed recording, a new release by Corner Stone Records.

Tony, a tenor who made his mark in the pop field by accumulating a gold record or two, does the singing here. Kerry, his wife, slips in here and there for a rather quiet-type narration on The Twenty-Third Psalm and for the reading of Revelation 21:1-4. Her work has a non-professional, sleepy sweetness about it and as far as overall playing time is concerned lasts only a few moments.

Other songs come through as *Because, Somewhere Beyond the Sun* (this has a pretty floating melody with ethereal almost nonrealistic type lyrics), *As the Years Go By, Bless This House* (this one goes along according to schedule with a very evident vocal collapse on the climactic note), *Blest Be the Tie, The Lord's Prayer* and *The Holy City*. These are performed, for the most part, with feeling and force.

Tony has a very marked capacity to pack a song with emotion. His voice has a quiet warmth that is attractive. In person, Tony has real showmanship and makes contact with an audience. I feel though that the main emphasis on this record is sentimentalism. The singing voice is resonant and carries well but has a tendency to sound strained.

I like the choice of titles. There are good hymn types along with the syrupy selections which would give the album more of a chance to be used and generally consumed. Corner Stone Records lists P.O. Box 41108, Los Angeles 41, Calif. as their address.

» Boys and girls from three to ninety-three will take quite readily to these choice gems of story telling by, perhaps, the leading teller of Bible stories on earth: *THE STORIES OF ETHEL BARRETT, VOLS. I and II*. These are released by Christian Faith Recordings as part of their Audio Bible Society collection.

It's rather difficult in a brief review to describe all of the intricate voice types, changes of pace, overall freshness and

unique content of Miss Barrett's stories. Such titles as *Joe and God, Waiting for Charlie* and *I Haven't Time* are meaningless until you've heard the plot develop, seen the characters emerge and the tale has been told. The split second character changes are quite amazing to this listener and reveal an outstanding talent in Ethel Barrett. She is able to land a laugh, and the pace goes so quickly that sometimes you find yourself upon a still funnier note. This is a perpetual source of enjoyment.

Naturalness is the outstanding element in her work. That's what makes her, and it's human all the way. The spiritual climaxes are good and not overdone. This is indeed an effective means of communication. Each story takes an entire side of the record, but as usual, when you're enjoying something, it's over before you realize it.

» We receive quite a few letters each month asking questions such as: "Our church soloist has a glorious voice and should be making records. How does he get started?" We usually tell the inquirer what we told a fellow named Dick Faulkner, from Hammond, Indiana. We told him to get a good accompanist, go to a good recording studio, invest a few dollars and make an audition tape. The selections should be two numbers representing the scope of his vocal capabilities and style.

Dick did this and sent tapes to different record companies. He was accepted by Zondervan Records and was given the go ahead to turn out this album called *DICK FAULKNER BARTONE, SONGS OF PRAISE* with Dick Anthony & Chorus. (ZLP-527). Here we have a mellow, rich baritone voice singing *No One Like Jesus to Me, On a Rugged Hill, It is Well With My Soul, When I Survey, No One Understands Like Jesus, In Times Like These, The Garden of My Heart, and Hiding in Thee*. The chorus, heard periodically throughout, is good.

It's unusual to have a first record with this much talent in the background. Dick's voice is very listenable. This is his initial recording and he hasn't put quite as much ease of expression and treatment in it as he may later on. The potential is there.

Mr. Anthony does all the instrumental work. This is not an outstanding album, but it represents the start of a young man who has great possibilities in the service of Christ.



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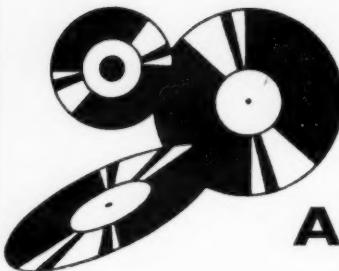
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Singspiration



These Are My Choice

By Bill Pearce

At the editors' request, the author of "Off the Record" tells which of the albums rate highest in his book—and why.

I UNDERSTAND you have a difficult time making up your mind," a reticent man was asked. After a five-second pause the answer came, "Well—yes and no."

That's about the way I am when I'm asked to judge, make a decision or just lend an opinion on the most outstanding performance in an excellent field of talent. I go through my little routine of inward panic, trying to think of a good substitute—anyone but me! So it is this time.

Before we go any farther into this, I want to explain what features I look for in selecting an outstanding performance. The ability of the artist to communicate to the listener truth or spiritual reality, sensitivity, musical artistry, title selections, accompaniment and general flavor of the album are all taken into consideration.

♦ IN the female soloist department, I feel that soprano Beth Farnum, in her album, AMAZING GRACE (Sacred, LP-9036), still heads the list with one of the finest, most sensitive and artistic expressions I've heard yet on gospel recordings. The treatment of the songs satisfies and the instrumental backing (Carmichael) is just right. This is one of the few records of 12 selections where I feel one band is on a par with the rest as to appeal and overall production.

♦ THIS next choice probably will not surprise anyone, because the ministry of Bev Shea has reached more millions than that of any other gospel singer in history. His latest record tops just about everything he's done to date. The background, again by Ralph Carmichael, is very subtle and commensurate with Bev's expression. The title is THE LOVE OF GOD (RCA, LPM-1949). I think that, aside from a few technical things, this album will touch the hearts of a vast portion of the people of the world. The repertory is good, mixing the right balance of old and new with an intimacy that includes the listener.

♦ It's quite an assignment to select an outstanding vocal group from such

groups as the Hollywood Presbyterian Church Choir, the Baptist Hour Choir, the Redlands University Choir, the Mitzelfelt Choir, the Laymen Singers, the Moody Chorale, etc. However, in choosing this group, we had not only musicianship, words and general sound quality in mind, but the important aspect of title selection. Therefore, we give a bow to THE CHRISTIAN FAITH A CAPPELLA CHOIR (CF-1299), directed by John Lundberg and arranged by (here we go again) Ralph Carmichael. Some may say this is not balanced because it has no anthems or sacred classics. I too feel that the presence of one or more of these would have enhanced the album. But I still believe it has the overall appeal and performance necessary for this first position.

♦ TODAY in the United States there are more children and adults playing musical instruments than ever before. I believe the total is more than 28 million people. This is part of the tremendous increased interest in music. Consequently, there are many more people listening to good instrumental groups. And there are more men in the field of sacred orchestration than ever before.

Carmichael's RHAPSODY IN SACRED MUSIC (Sacred, LP-8004) is a masterpiece and the best of the year. My all-time favorite, however, is one that appeared several years back: Paul Mickelson, SACRED SONGS WITH SINGING STRINGS (RCA, LPM-1138). This is an English group with a sound that is lush, full-bodied and musical all the way. Two of the outstanding things about most of Mickelson's orchestral productions are the freshness of instrumentation and the maturity of arranging and voicings. This is good background as well as foreground listening.

♦ BUT, you may say, "to my way of thinking you've left out the album that tops them all!"

Good! You stand up for your preferences. That's what I've done. And I've tried to give good reasons for every choice.

But I'm only one. And I could be wrong. Then again, I could be right!

NEW BOOKS

G. COLEMAN LUCK, EDITOR

A New Modern Version

HOLY BIBLE: The Berkeley Version in Modern English,

Gerrit Verkuyl, editor-in-chief

(Zondervan, Grand Rapids, 1233 pages, \$7.95)

Reviewed by Charles F. Pfeiffer

TWENTY able biblical scholars have collaborated to give us a translation of Scripture in the language of today. The translators represent contemporary conservative scholarship. They represent various denominational and geographical interests, but they have united in a common loyalty to Scripture as the Word of God and a common desire to make it available in the most attractive and understandable way possible. Recognizing the changes in the English language and in biblical scholarship since the translation of the King James Version (1611), they have worked with reverence for the Bible and have been cautious in rejecting time-honored interpretations.

One feature of the Berkeley Version which will evoke comment is the large number of footnotes which are described as "non-doctrinal." It is difficult to explain Scripture without discussing doctrine, and the Berkeley translators did not always adhere to their principle. The explanation of the name "Peter" (Matt. 16:18) will be accepted by most conservatives, but it is certainly doctrinal in nature. The same can be said concerning the "lake of fire" (Rev. 20:15).

Passages of Scripture which do not appear in the oldest manuscripts and which are not included in the text of recent translations are retained in the Berkeley text but placed in parentheses. This may be done without comment as in Mark 16:9-20, or with a word of explanation as in John 7:53-8:11. The latter reference, the story of Jesus and the woman taken in adultery, is accepted as original on the grounds that it has a "Christ-like ring."

Pronouns for deity are not uniformly rendered. Jesus is referred to as "You"

in numerous verses (cf. Matt. 3:14; 4:3, 6, 9), but as "Thou" elsewhere (Matt. 14:33; 16:16). The translator evidently sought to show the level of spiritual perception of those who used the pronouns, but his conclusions are in the realm of interpretation rather than translation. The translation, "son of the gods," is accepted in Daniel 3:25, but rejected in Matthew 27:54 and Mark 15:39. The Aramaic of Daniel was considered decisive there, but the Greek was felt to express deity in the New Testament passages. The word *doulos* is rendered servant or slave according to context.

In common with other recent translations, Berkeley has dispensed with italics to indicate words in translation which do not form a part of the original text. The translation is in paragraph (rather than verse) form, and poetry is indicated as such. Although translated by a group of scholars, Berkeley will rank as a good, thoroughly orthodox, private translation (as distinguished from those with ecclesiastical sanction). At times it uses paraphrase (cf. Matt. 5:27 with note), but its viewpoint is that of informed scholars of conservative persuasion.

New Testament translations are numerous, but Christian laymen have had few translations of the entire Bible to read and study. The reader who has limited himself to the King James Version will find fresh insights as he uses a modern language edition. Berkeley will serve a useful purpose if it makes the sacred Scriptures more meaningful to Christians of our generation. It can be placed in the hands of young people who have not been raised in church with confidence that they will be able to read with understanding.

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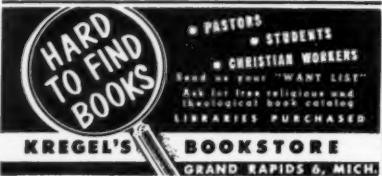
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well. His position is that of a staunch premillennialist, dispensationalist and pretribulation rapturist.

I feel that the most useful thing he has accomplished is to trace, in great detail and in the chronological order of events, God's announced program for the future. For example, there are 70 pages devoted to the conditions which will exist on earth during the millennium regarding the worship of that period, the relation of resurrected saints with living saints and many other features.

In addition, there is much space devoted to very important problems of prophecy. The first sixty or so pages quite convincingly establish the literal method of interpretation as the proper one not only for all the rest of the Bible but also for its prophetic sections. The postmillennial and amillennial views are

fully discussed and refuted. The same is true of the post-tribulation, mid-tribulation and partial theories of the rapture. The latter I found tedious to read but doubtless it is of great significance.

This book is not one to be read quickly. It would take months to digest it. Also there are numerous lengthy quotations in small type from various authorities. Perhaps there are too many of these. Pentecost's own style is clear, crisp and fairly easy to follow. While it would be profitable for anyone interested in prophecy to read the book straight through, it will probably be more used as a reference volume. To this end it contains a good subject index, Scripture reference index and bibliography. All in all, the author has coped in a commendable way with the tremendous subject he tackled.

—G. Coleman Luck

Biography of an Individualist

MINORITY OF ONE, by Clyde S. Kilby
(Eerdman's, Grand Rapids, 240 pages,
\$3.95)

If "an institution is the lengthened shadow of one man," then those who know Wheaton College and Knox College, both in Illinois, will want to read this biography of Jonathan Blanchard, the man who established both schools. And anyone at all who likes good reading will not want to miss Dr. Kilby's carefully documented and graphic portrayal of this forthright, vigorous educator.

Sparked with delightful humor, the book provides food for reflection in the authentic presentation of early American culture in all its aspects—economic, political, social, educational and religious. Impressive are the formidable requirements for college entrance of that day, as well as the fact that young Jonathan ably began teaching his first school at the age of fourteen years and ten months, a situation not unusual for the times. We are also given glimpses of his many spiritual crises.

Minority of One is an apt title for the life story of this blunt, uncompromising individualist, whose persistence frequently got into trouble both himself and the causes he was currently championing, the principal ones being the provision of a Christian education for young people, the abolition of slavery

and the prohibition of secret societies. But, as in many others, his faults sprang out of his virtues, and his transparent honesty would be an uncomfortable challenge to many a present-day unprincipled conformist. His staunch life partner, Mary, ought to come in for a word of commendation too. She seemed capable of rising to any occasion!

Of interest is the record of Blanchard's close association with such eminent men as John Greenleaf Whittier, Thaddeus Stevens, Stephen A. Douglas and Dwight L. Moody. But most significant to us of another generation is his own lifelong enthusiasm for both education and Christianity. Near the end of his colorful career he wrote to a grandchild: "If your Grand Ma had spelled her letters so, I should never have married her!" And among his last words he spoke with rejoicing of "the coming reign of Christ" and "the glorious triumph which is sure to come."

Dr. Kilby, chairman of the Department of English at Wheaton College, did extensive research for this biography, not only from sources in Illinois, but also from the old Blanchard home community in the Green Mountains of Vermont and the archives of Middlebury College. Jonathan Blanchard's alma mater. He has included numerous well-chosen photographs and sketches. *Minority of One* makes stimulating reading.—Helen I. Needham

A Man Who Could

THE ADEQUATE MAN: PAUL IN PHILIPPIANS, by Paul S. Rees (Revell, Westwood, N.J., 127 pages, \$2.00)

While this book contains an adequate exposition of every verse in the letter to the Philippians, based on sound scholarship yet expressed in clear, simple English, still it is primarily a book about the man Paul, showing the various factors which made him an "adequate man."

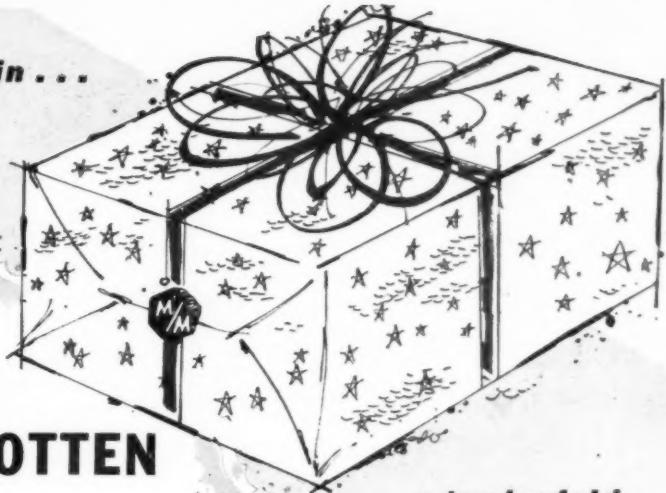
In these days many Christians find

themselves unequal to the strains of living in our confused contemporary world. This book makes plain in detail how the adequacy of the apostle to meet the tensions of his hazardous life can be made available to render ordinary Christians adequate to cope with the demands of our strenuous times.

This reviewer found the book, read in conjunction with Dr. Culbertson's *God's Provision for Holy Living* (Moody Press), an unusually rich spiritual experience.—Emmet Russell

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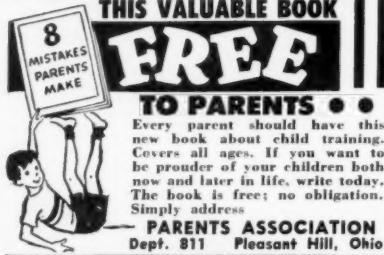
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Plea for the Lost

THE CRY OF THE WORLD, by Oswald J. Smith (Marshall, Morgan & Scott, London, 127 pages, \$1.25)

The burden so heavy on the heart of the author is evident from the first word. *The Cry of the World* might well be named "The Heart Cry of Dr. Oswald J. Smith," a man dedicated to the task of reaching the world for Christ. The first eight chapters deal with the theme, which is expressed in Dr. Smith's motto, "Why should anyone hear the gospel twice before everyone has heard it once?" The Word of God, the world view, pertinent facts and current church situations will unite to add urgency to the correctness of the author's purpose in writing. "Christianity and the Pagan World," "First Things First," "Give Ye Them to Eat," "Still They Wait"—these chapter titles reveal the constant theme. Any pastor will profit by the reading of this book and will find much to help him lay the missionary challenge before his people.

The foreword, however, is more than seven pages in length. It is too long and laudatory of Dr. Smith to an unnecessary extreme. Likewise the pertinence of the last three or four chapters is questionable. While the material is good, there is no obvious relationship to the title of the book. Dr. Smith's statement that the church will not be kept from the Great Tribulation is also subject to question.—Irvine Robertson

The Larger Life

A STUDENT PLUS, by Angelyn G. Dantuma (Moody, Chicago, 96 pages, \$2.00)

The writer of this little book has been Dean of Women in Moody Bible Institute for the past seventeen years. These chapters contain the high Christian standards which she holds before the women students, and the answers she gives to their questions. Her appeal is to the Word of God. There is no yielding to "the spirit of the modern age," no modifying of the teaching of Scripture to suit the trends of today.

While these chapters are specially addressed to students, their message will be profitable for all Christian young people. The book ought to have a wide field of usefulness, both in and beyond Christian schools.

It is to be hoped that Miss Dantuma will write a much larger volume on student orientation, in which the various themes may be treated more exhaustively. For instance, the chapter entitled "What Is My Perspective?" could develop the abstract idea of perspective more fully, while the themes which grow out of it—marriage, discipline, standards, etc.—could receive larger treatment in their own separate chapters. The possibilities for a work on Christian ethics for young people are enormous, and the germ is right here.—J. C. Macaulay

New Books at a Glance

I SEE FOUR, by Mildred Krentel (Loizeaux, New York, \$2.50). A novel and attractive picture story retelling of Daniel 3. For younger children.

THINE IS MY HEART, by John Calvin, edited by John H. Kromminga (Zondervan, Grand Rapids, n.p., \$3.95). Beautiful devotional thoughts collected from the various writings of Calvin and so arranged as to make about a page of reading for each day of the year.

THE STUDY OF OLD TESTAMENT THEOLOGY TODAY, by Edward J. Young (Revell, Westwood, N.J., 112 pages, \$2.00). The main thrust of this volume is to prove that the Old Testament is not a collection of myths and fables but the story of the progressive revelation of God to Israel. The dealings of God with His ancient people are traced through the Old Testament, archaeology and other sciences being used to show the historicity of these teachings.

PREACHING THROUGH THE BIBLE, Vols. 18, 19, by Joseph Parker (Baker, Grand Rapids, 306, 376 pages, \$3.50 each). It is good to see the *People's Bible* in print again under the title. *Preaching Through the Bible*. These are the first two volumes to be issued in the set which will eventually reach 28. These are messages preached in former years by the great pastor of City Temple in London. The expositions are profitable, the applications practical, the language thrilling in its oratory. Most unusual is the prayer that introduces each message.

MUCH PRAYER, MUCH POWER, by Peter Deyneka (Zondervan, Grand Rapids, 89 pages, \$1.50, paper). Practical instruction and help for the praying Christian with illustrations emphasizing the importance of intercession. A book which convicts and challenges the believer to become a man or woman of believing prayer.

DID I SAY THAT? by Leslie B. Flynn. (Broadman Press, Nashville, 129 pages, \$2.50). The Scripture teaching concerning the tongue is presented, with striking illustrations used to show how we often sin in this area. This should provide provocative reading for the whole family as frivolity in conversation seems to be a glaring sin of our time.

COMMENTARY ON THE GOSPEL OF LUKE, by F. L. Godet (Zondervan, Grand Rapids, 903 pages, \$9.95). An exegetical commentary by a noted Swiss pastor and theologian (1812-1900). Valuable for the more scholarly student of Scripture.



YOUTH SUPPLEMENT

Ambassadors in Trunks

By Ronald E. Wilson

You are a high school student in Formosa. Basketball is the big sport in your country, and, along with hundreds of other teenagers, you love the thrill and excitement of a fast game. You're also justly proud of your own Olympic team, and when they come to your school, you wouldn't miss the game even though they are playing the religious team from America. You, of course, are a good Buddhist and know that those Christians teach strange and unbelievably doctrines.

Now the game is over. Your team was whipped, but oddly enough, that makes little difference to you now. You've returned from the game an entirely different young man from the one who went. Back in your room you take up pen and paper to write the most important letter of your life.

"I was a Buddhist. I used to despise those who preached the gospel, thinking they were slaves of others. Today your basketball team came to my school. Before and after the game they preached, and now I understand why I need Jesus

Day after day the cagers moved over the court with the same speed, hustle and accuracy



Venture for Victory VII left to right: Paul Neumann, Bob Whitehead, Willie Preston, Roger Jenkinson, Bill Gerig, E. J. McIlvain, Don Mason and coach-missionary Norm Cook.



Coach Norm Cook and a translator open the Word. Photos by Orient Crusades

Keen competition kept VV boys on their toes.



Christ. I have decided to accept Him as my Saviour, and I want you to send me your Bible correspondence course so I can know the Lord better."

This is an actual letter written to missionaries of the Orient Crusades, and it is a testimony to the way God used eight American athletes in an amazing venture for victory in the Far East. With the primary purpose of winning men to Christ, a team of Christian ball players dribbled their way through the Orient last summer with a grueling schedule of basketball games and gospel services.

♦ To account for this unique evangelistic effort, let's go back to the college town of Upland, Ind. in 1952. Don Odle, athletic director at Taylor University, received a phone call from the tiny island of Formosa, more than 10,000 miles away. Dick Hillis, director of Orient Crusades, had just come from a meeting with Madame Chiang Kai-shek and other Formosan officials and wanted Odle to bring a basketball team to the Far East. President and Mrs. Chiang Kai-shek wanted moral and spiritual training for their troops and believed that a Bible-basketball mission would encourage free Chinese soldiers to fight godless communism.

Odle was not an evangelist, but he quickly saw the opportunities and accepted the challenge. Since then seven squads of Christian athletes, under the name "Venture for Victory," have spent their summers in this unusual way of winning men.

This year's team, coached by missionary and former Taylor University star Norm Cook, bounded from Hawaii to Wake, Guam, Okinawa, Tokyo, Korea, Formosa and Hong Kong. Against college teams, army teams and Olympic teams, they chalked up 55 wins, one tie and one defeat to add to the accumu-

lated records of previous teams—456 wins against 6 defeats. But more important than this is that 2 million people have heard the gospel through this approach since 1952.

♦ Does this sound as though it may be a peaceful summer pleasure trip? A member of the most recent team recalls, "This trip was no picnic." Playing, preaching and traveling day after day under the blazing tropical sun is exhausting punishment for even the best trained athlete, and takes every ounce of a man's strength.

Halfway through the season Coach Norm Cook wrote: "Today was another busy one. We played two games in a downpour of rain . . . we had two gospel services . . . gave our testimonies on TV . . . marched in a parade . . . and made a radio broadcast. At one of the schools, 7,000 students covered the ground plus both floor levels and the roof top."

Conditions have improved since the first teams played on dirt and cement courts and sometimes slept on floors, but it's still a long, rough journey and involves personal sacrifice and physical hardship. For all the players it means giving up summer vacations and salaries. Stomachs accustomed to steak and potatoes do not easily adjust to a diet of fish and rice. Dysentery, boils and flu are only a few of the ailments that have handicapped the squads.

Home teams were not handicapped by the change in diet and extensive travel, and they were accustomed to the 100 degree temperatures. But, with one exception, the skill and persistence of the Americans kept opposing teams from a much coveted victory. The one exception was the Chinese Nationalist Olympic team which the VV team beat on six other occasions.

Half time finds these four college basketball players tired, but testifying for Jesus Christ.



This vigorous stand against such a tough itinerary did not go unnoticed. The *Manila Times* had this to say about one team: "A bunch of dedicated young men is now in this part of the world to preach the Word and play basketball. They just returned to Manila from a sweat-sapping, bone-hewing, barnstorming trip about the country, playing two and three games a day, and beat the best we have to offer. We just can't help wonder where . . . they store up the stamina that keeps 'em going."

ODLE realized early that the task of the teams was to witness to the saving power of Jesus Christ. "To do this convincingly from a basketball court," he said, "we had to be winners." So he consistently picked winners. Besides ability on the court, Odle made musical or speaking ability and a positive Christian testimony requirements for players.

This year's squad included the captains of the Roberts-Wesleyan College, Stanford University and Wheaton College teams. One player was voted the most valuable player in the North-South All-star game, and another was named to the Little All-American team.

Are there any visible results of this missionary work? Figures for this year have not been determined yet, but out of more than 200,000 who heard the gospel, more than 4,000 have enrolled in the Bible correspondence course. In the first few years, two people signed decision cards for every point scored on the court. Don Odle's reports from the seven tours bulge with accounts of men and women in all stations of life who have come to know Jesus Christ through the ministry of a handful of basketball players.

The venture has also left its impression on the leaders of the Far East. An editorial in the *Ming Sheng Daily* in Taichung, Taiwan read: "At such a time when the world situation is so tense, and the entire human race is under the threat of war, the VV team certainly deserves our songs and praises for the holy work of saving human beings, which they are doing for the Lord Jesus with strenuous toiling in playing ball as well as traveling."

The message of Venture for Victory was summed up by the ambassador of a foreign country who spoke to Odle after the coach had addressed a luncheon of the Singapore Rotary Club. "The sincerity of your message," he said, "assures me that there is still hope." Odle is quick to add that hope is not in bombs or education but in Him who said, "My peace I give unto you." The Venture for Victory players are ambassadors of peace in the Orient, playing, preaching and praying for His peace to reign in the hearts of men.

END

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'TWEEN TEENS

For God or Mudville High?

Hi there,

With the score at 76-76 and two minutes playing time left, Al shifted his feet on the free throw line and eyed the hoop. To sink one now would sew up the game, so he did what seemed the natural thing for a Christian—he prayed. Then he shot . . . and missed.

Wasn't his prayer answered? Wasn't the Lord helping him play his best? What happened?

I think I know. When Al took that shot, he had the wrong slant on two things: the basket and his object in playing. Maybe you won't buy the next statement without a little explanation, but the Christian who has thought things through will not put success ahead of everything else. He wants to win and plays to win. He even asks God to help him do his best. But once on the athletic field, he remembers that glorifying God comes before scoring a point or winning the game.

Maybe there were other reasons why Al missed that shot, but do you suppose that as he balanced himself on the free throw line, he forgot he was serving God and asked God to serve him? You see, winning is an earthly ambition, and when Christ saved us, He gave us higher goals. Besides this, when you pray simply for victory or for the point after touchdown, you are asking God to take your side against someone else that you may win and the other man lose. What makes us think that Christ would use His power to bring glory to us?

Now I didn't say we shouldn't try to win. In fact if we don't try our best to win, there's little reason for playing. Neither does this mean that we can't enjoy the glory of the game if, in so doing, we are glorifying God. Of course, this is true in any area of life. "Whatso-

ever ye do, do all to the glory of God," the Bible says.

It may be that you can glorify God in losing. I know a Christian college basketball team that lost all its games except three. Does that mean that these fellows weren't living right? Not so! They were solid, surrendered Christian athletes. I do know that their clean playing, the way in which they accepted the decisions of the officials and their team spirit continually amazed several referees who had never seen anything like it in all their years of calling shots. The testimony of these men on the court meant much more than their gathering for prayer before the game.

Why does the Christian play ball, swim or run the mile? The reasons given by a long line of Christian athletes from Gil Dodds to Donn Moomaw fall into two groups: First, athletics helps them. The same qualities learned on the field are necessary for living the Christian life.

Then, they use athletics. Here they can live and exhibit the things that others preach—win or lose. Countless opportunities open up to witness for Christ in word or deed.

Pole-vaulter Bob Richards said, "My only reason for being in sports is to give my testimony to the youth of the world that Christ can save from sin . . ." Decathlon champ Rafer Johnson wrote that only through athletics "Would I have the chance to meet and talk with people in other countries about the Lord Jesus Christ."

The glory of victory on the athletic field will quickly fade, but a testimony scored for Jesus Christ will last forever. At the end of the season, the official scorebook will be put away to gather dust, but the points recorded in heaven will have eternal value.

R.E.W.

There's More Up Front!

You don't have to be an octogenarian to enjoy other articles in MOODY MONTHLY! May we recommend a couple?

WANT STALKS THE WORLD . . . every night millions of people go to sleep hungry, ragged and sick, and they're looking to us to help them. Shall we do it? Page 14

WE WERE TV ADDICTS . . . the personal experience of a family who got tired of being shackled to the monster in the corner and declared their independence. Page 20



"There's so much to do and so little time, I guess I'll just have to stop going to classes!"

Time Out . . . or In?

By Gordon R. McLean

WHAT'S your biggest problem as a Christian teen-ager? A job? Your steady? Popularity? Standards?

Could be any one of them, but chances are you've got another problem which you may not have tackled: *time*.

Look. You've got studies, perhaps a job, a class activity, maybe a sport, church functions, Youth for Christ club and a Saturday night rally. And when you add it all up, plus time for meals and sleep, it comes out to a grand total of 179 hours needed each week for everything. Okay? There's just one catch: there are only 168 hours in a week—unless, of course, Congress creates an eighth day, which isn't likely.

Into this confusing picture come your teachers, all afflicted with grade-itis. And quite reasonably so. After all, it's not the least bit flattering to deliver pearls of knowledge to intelligent young America, only to have it returned in such horribly abused, pitifully small quantities at test time!

As if that weren't enough, then come your parents, whom the average teenager has such a difficult time raising. Parents are notorious for such off-beat ideas as this one: because they've been around longer than you they know more than you do. The worst feature of this brand of reasoning is that it's almost 100 per cent correct! Especially when it comes to matters like getting your studies, keeping up your grades, getting your proper rest and other equally confining parental ideas.

Cheer up, though! There is a variety of solutions to the time problem. Like the one the dear, sweet little girl offered

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when she commented, "There's so much to do at school, I guess I'll just have to give up going to classes!" Fun for the moment, maybe, but hardly the best solution in the long run.

♦ We've taken time to discuss "time" with numerous teens, parents and teachers. May we leave you with a few thoughts on how best to use it in this hectic twentieth century?

First, budget your time. Most of us could do everything we're doing now (or nearly everything) if we took time to plan our activities. So map out your entire week, taking your activities, studies, job, Christian responsibilities, etc., into account. Go over this schedule with your folks—they'll be glad to help.

Then stick to it! If you've got a church youth group meeting Friday evenings from eight till nine, there's no need to kill the whole evening. Hit the books from 6:30 till 7:30, then back at it when you get home. Include time for daily Bible reading and prayer.

By the way, if you say you'll be home at a certain time, be there . . . or at least phone home if some emergency comes up. And "home early," our latest impartial survey of parents shows, means a reasonable time before midnight, not early in the morning! A second conclusion of the survey was the parental conviction that "kids on their way to heaven should be in bed by eleven (thirty)!"

Next, be thorough in what you do. Work doesn't bother some people; they can sit and look at it for hours. Others spend so much time worrying and fussing about the job they never get to it.

Whatever you do, do it right! The

Bible says a Christian should "do all things to the glory of God." In other words, do your best with His strength. Apply that verse to studies, sports, a school or class office, as well as your church work. Being a Christian is a big responsibility. You'll find it won't take much longer to do your job right!

Now for the last point . . . and let's really level on this one. To do the most important things right, you may have to *drop some of your present activities.* And you'd better make the choice, or somebody else may make it for you.

Example: a young high-school girl is told by her parents, "We want you to leave off such-and-such a Christian activity. You just don't have time for it." What should she do?

Well, first, the Bible says to honor your parents, and it means exactly that. She should do what her parents request, and do it cheerfully. Then, she could turn to them and suggest that the Christian activity means a lot to her and she's willing to give up anything else for it.

Result? Her parents' respect because of her obedience and attitude, and their probable cooperation.

♦ HERE'S the real test of your devotion to Christ: Are you willing to give up something you like to do for something you know is more important? As a Christian, you should put your service for Him right on top, along with your studies. Then check down the list of activities from there—what could go?

Hard decisions? Sure. But the Lord's work is important. You know that. As for your studies, time will pass. The big question is, will you?

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this is my problem...



Our guest counsellor this month is A Brandt Reed, general director of High School Evangelism Fellowship, Inc. Through 20 years, the program of the Hi-B.A. Clubs, which he founded, has moved steadily forward, bringing thousands of unsaved high school youth into direct contact with the gospel, one of the greatest opportunities for evangelism in America today.

Q. My parents are Christians but divorced. How should I act toward them, and to which one should I be loyal?

A. The commandment of God to "honor thy father and thy mother" is not qualified with reference to their conduct. The parents being separated in no way relieves a child of his responsibility to honor them both, though he may seldom see them and live with neither one of them. To honor them does not mean that you condone all their actions, but that you are not to be bitter towards them or unloving. For this the grace of the Lord will prove sufficient.

Having the proper attitude, it should not be difficult from then on to know where your loyalty should lie. There should be a balance of loyalty toward both father and mother. Though your father and mother are separated, no doubt each of them has a strong affection for you, and will always welcome your loving and loyal response.

Q. I am a new Christian, and deeply troubled about my past sins. Should I ask forgiveness from everyone whom I have offended? I have sinned morally against someone. Can I make restitution in some way?

A. As a Christian you must learn to claim by faith such verses as Romans 5:1: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." This means that God, looking upon you, does not see your sins any longer. He sees only the righteousness of Christ, who died for you.

As to your lack of peace of mind toward those against whom you have sinned in the past, turn to Acts 16 and read of the Philippian jailor. After he was saved, he sought to heal the stripes and wounds of Paul and Silas which he had inflicted upon them when they were in jail. In the same way we should try to make amends or restitution for sins we have committed against others in every case where it is possible.

In sins of a moral nature, this is sometimes very difficult. These we must leave

under the blood of Christ, and then go on to serve Him, confident that we are "justified by faith."

Q. I was never taught to study, or encouraged to get somewhere in life. I know that that is a wrong attitude for a Christian. Is there anything I can do about it now?

A. Nothing will give you the incentive to study or "to get somewhere in life" like seeking and finding the will of God. God does have a plan for our lives (see Ephesians 2:10) and He will reveal that plan to us (see Psalm 32:8).

But possibly your problem is first a spiritual one. Many students I have known have dawdled through school until they came to a place of absolute surrender to Jesus Christ. From then on they were filled with a burning desire to know His will. Having found it, the entire course and direction of their life changed, their attitude toward studies and very purpose for living became completely altered.

God may want you to be a missionary on the foreign field some day. Have you faced that issue? Perhaps there is some form of full-time Christian service to which He may call you. And, possibly, in the professional field, or in business, or some other secular employment there is something for which you are especially qualified that you can do to the very best of your ability, with the Lord's help.

The young man, Timothy, was admonished to show himself "approved unto God" (II Tim. 2:15). God's approval gives us a fresh motive for study and training and preparation. "And whatsoever ye do, do it heartily, as unto the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24). A.B.R.

Got a problem? How about sharing it with us? Just write it down on a card or letter and send it to Youth Supplement Editor, Moody MONTHLY, 820 N. LaSalle St., Chicago 10, Ill.

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YOUth in the news



Two teenagers receive diplomas for study.

Two Christian teenagers entered college this fall because they studied their Bibles in high school.

Darlene Doyle and Dennis Winters of Duxbury, Mass., entered Gordon College as recipients of scholarship aid from the American Foundation for Christian Youth.

The foundation organized a Christian scholarship program under which teenagers may earn as much as \$4,550 tuition credit for intensive study of the Bible. Presently, ten students meet with Baptist pastor E. W. Goldsmith who organized the study program.

Robert Zondervan, son of the Grand Rapids, Mich., publisher, wrote the hymn which has been accepted as the Centennial Hymn for Wheaton College (Ill.). Zondervan, Wheaton '59, is now a student at Wayne State Medical School in Detroit. He wrote the hymn as a project for English class. Currently, more than twenty-five persons have submitted tunes for the song to be used in connection with the school's 100th anniversary in 1960.

Sixteen students and a teacher from Moody Bible Institute in Chicago distributed close to three million pieces of Christian literature in Mexico during their summer vacation.

Led by George Verwer, student and director of Send the Light Inc., the group went into churches and from door to door with tracts, Gospels of John and Bibles.

The students also began a ministry among more than 150 poverty stricken people who live near the garbage dump outside Mexico City.



Workers draw from a stack of Christian books.

Dr. Billy Graham told the students at John Brown University that the young people who have the best time today are those who are "all out for Christ." Speaking at a chapel service at the Christian college in Arkansas, Dr. Graham pointed out that the rich young man in the story in Mark 10 in many ways typifies the young people of today. The young man was confused and disturbed about life. Had he been willing, Dr. Graham continued, he could have found the answers to all his problems in Christ.

Dear Bob—

By George Cowan

His Place for You

DURING the past few months as we have corresponded I have been asking the Lord to make His will very, very clear to you. I'm sure He will.

I am concerned, however, lest you fail to utilize all the possible means the Lord has seen fit to use in bringing others to a certain knowledge of His place of service. Many excellent books and articles have been written and are available through missions and Christian publishing houses. So I am not going to attempt to cover all the suggestions contained in these. But I would like to put down, for what help they may be to you, a few ideas that have been helpful in my own experience.

I have deliberately omitted lengthy references to Scripture in my letters to you because time simply did not permit and I did not want my letters to become sermons. But I wouldn't want you to think for a moment, Bob, that the Word of God is to be left to any minor place in the matters we have been discussing.

Saturate your whole life, your thinking, your praying, with the Word of God. There and there alone you find clearly portrayed God's great purposes and program. There you will find that there are "good works which God hath before ordained that you should walk in them."

In the Scriptures you will find recorded how God guided His servants of old. This may show how He may guide you. At the very least it will reassure you that He will guide you, if your heart begins to doubt.

You need assurance both to start and also to carry through what the Lord leads you to do. Just as we test all doctrine, so test each leading of the Lord to see if it is consistent with the Book. If it is not, you may be assured that it is not of Him.

Keep informed about where the Lord needs workers. Ask missionary speakers, read mission literature, be on the alert constantly for information on the places where missionaries are needed, the types of workers needed, and the missions working in or near the areas of greatest need.

Pray over each such item of information that comes your way. Wherever the Lord needs a man, you are potentially a candidate, for that may be the place He wants you. How do you find

out? By sitting around waiting for a voice from heaven? No—by laying that need and your life before Him together in prayer and asking Him if He can use you in meeting that need.

Apply to the Lord of the harvest. When the place of His choice for you comes along, and you are right there before Him in prayer, eager and willing, it won't be hard for Him to make His will clear to you. His business is to make His will known. Ours is to find it and do it.

Investigate mission boards, their fields of labor, types of field work, need of workers, training recommended, practices and policies concerning allocation of workers, field authority and administration, pioneer vision, adherence to indigenous principles, place of the Scripture in their actual field work and their handling of finances.

When you apply to a mission be sure, after getting informed and then praying over it, that you will be happy working under its policies. Don't forget that you are joining a team, and you are going to play where you are put; seek to help the team succeed, not just play for self.

Be sure the mission is doing the type of work that you personally feel the Lord would have you engage in. I frankly believe it is equally important that you be guided of the Lord with respect to the type of work, as that you be guided as to the mission you work with. It is possible to be in a good mission but not in the work you find congenial. It is possible to be in the work you like but in a mission where you do not feel at home. Both are important.

Above all, Bob, keep your heart willing for anything He wills. His will is good, acceptable and perfect. Don't make your decision as to whether you do His will or not *after* you know what He wants you to do. That is to question His very nature and love and wisdom. The only reasonable attitude of heart is to be wholly committed to do His will, sight unseen, *before* you know what it is.

I am praying with you and for you that you may be filled with the knowledge of His will for your life.

Yours in His glad service,

George



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What Does the Bible Say?

Tempted—But Triumphant!

By Anthony C. Capon

ARE you experiencing a complete and daily victory over temptation? That is the question we are going to try to deal with in this month's Bible study. What has the Bible to say about how the Christian is to find victory?

Let me remind you of the method we use. I recommend that you have a Bible, a notebook and a pencil. Then find the Bible verses that are referred to, and answer the questions in your notebook. In this way you will soon have notes on a large number of key topics pertaining to the Christian life. But let your answer to each question be as full as possible, and write down the Bible reference also, so that your book will be of permanent value.

♦ We will look for four Bible secrets of victory over temptation, and the first is that it is a matter of resting.

You will find this in Isaiah 30:15. In this verse God, "the Holy One of Israel," tells us how we may find salvation from the power of the enemy. It is in what? To whom do you think we should constantly be "returning" in order to have rest? Remember that Jesus said, "Come unto Me...and I will give you rest" (Matt. 11:28).

In what two things shall we find our "strength?" Do you think it means quietness of body or quietness of heart? When the verse says "confidence," who do you suppose is the one in whom we should have confidence?

Our verse has shown us, then, that the first key to victory is to have an inward calm through constantly coming to God and having confidence in Him. Now look at Jude 24. Here is the reason why we may have confidence in Him. What is God "able" to do? You will see that He can stop us from doing something and also that He can give us a certain kind of character when we appear before His glory. Write down these two truths.

So why may we be calm and confident? What do we know about God? Yes, even though we know we have a fearsome enemy (Satan), we can have rest of heart.

Look at Romans 6:14. What guarantee has God given us? When one buys an appliance, one is often given a guarantee, but it will sometimes turn out, when read carefully, that it is only very limited, both in time and in the kind of defects it covers. Is there any limit to God's guarantee in this verse?

Does He say that the guarantee only covers certain kinds of sin? Does He say that there are certain sins which cannot be overcome and must therefore be tolerated?

The first secret therefore is that we do not need to become worried about temptation. We may rest in God. He is able to overcome, and He has promised to do so.

♦ THE second secret is that it is a matter of recognizing. You cannot overcome temptation if you do not recognize it when it comes. This means that your conscience must be educated, so that it can give you clear warning in good time.

But, you may say, surely one's conscience is always a reliable guide to right and wrong! Certainly not! Some people's conscience is so over-sensitive that it will hardly allow them to do anything! Many people, on the other hand, have a conscience that is half asleep, and Satan finds them easy prey since they do not even recognize his temptations for what they are.

Philippians 4:8 gives us an important way of getting our conscience right. What is it? What kind of things are we told to "think" about? Some people might consider such things "sissy," but we should not mind that. I think one thing that follows from this verse is that we should beware lest, through following the fashion of this world, we should fill our minds with unclean things. Especially with regard to such things as newspapers, comics or TV, we should beware of items exploiting sex and violence. This will tend to confuse our conscience and make it difficult for it to give us reliable guidance.

What is the chief source of teaching about right and wrong? See Psalm 119: 9-11. How can one make and keep one's way clean? Verse 9. What must we not wander from? Verse 10. And if we are to avoid sin, what must we have and what must we do with it? Verse 11. These are important verses. We must not be ignorant of Satan's devices. If we read God's Word daily, we shall be prepared for Satan's temptations, for they will always be contrary to what we have read. We shall recognize them.

♦ THE third secret about victory over temptation is that it is a matter of reckoning. You will find that word in Romans 6:11.

What are we to reckon ourselves to be, so far as sin is concerned? What are we, unto God? You see, this verse refers back to the great decision we made when we took our stand for Jesus Christ. That decision was to renounce sin and to commit all our life to Christ. Therefore, Paul says, so far as sin is concerned, we are dead.

This can be a great strength in temptation. When you are tempted to sin, remember that you have *already* decided against it—when you became a Christian. Satan is trying to get a rise out of a dead man; it's a hopeless task!

This is really the meaning of that wonderful verse, Galatians 2:20. See what Paul says in the first five words. What has happened to him? The old life, with its self-pleasing, indulgence, low standards and ambition, came to a definite and final end. The "I," the former Paul, was nailed firmly and irrevocably to the cross.

"Nevertheless I live!" Paul goes on. "Yet not I, but . . ."—what? The only life he now has that is worth mentioning is Jesus Christ within him.

Now we come to the last secret of victory, a very simple yet important one. *It is a matter of resisting!* If you are truly resting in a wonderful Lord; if you have recognized some temptation for what it is; if you really reckon yourself to be dead unto sin; then you are ready to resist temptation to the death.

Look at I Peter 5:8,9. Who is our adversary, and what is he compared with? What is he doing and what is he looking for? Then, in verse 9, what must we do, and how should we do it? Certainly we must not parley with him, but shout a great "No" in his face! But we must not resist in our own strength; we must be steadfast in . . . what?

See where Paul placed his faith when he had to strive against temptation. Turn to Philippians 4:13. Where did Paul get his strength? How many things did this enable him to do?

Often the difference between us and Paul is that we say, "Oh, I just can't!" whereas Paul says, "I can!"

Lastly, see from Hebrews 2:18 why Jesus Christ is able to help us in our temptations. What has He Himself experienced? What can He therefore do? ("Succour" means "bring help to.") You see, during His life on earth He went through temptations of all kinds, more severe than we have to face. He knows the trouble, so He also knows exactly the kind of help that is needed.

That ends our Bible study. Now you must make it personal. What temptations still make you fall? Where are your weak points? Go through the four secrets again, and pray with all your heart that God will grant you the victory—*right now!*

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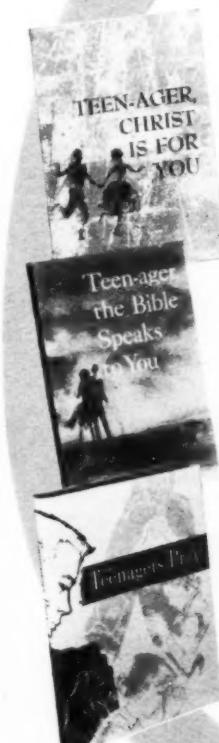
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the last word

One of the joys of planning a trip is getting out the map and choosing a route. With our destination in mind, we can pick the short route via the expressway or the longer, more scenic road. Or perhaps we'll decide to go by train or plane.

Have you ever heard anyone compare going to heaven with taking a trip? "I'll go my way," they say, "and you go your way, and we'll both get to the same place."

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). He makes it pretty clear that there is only one way for sinful man to come into the presence of a holy God and gain eternal life.

The conditions of that trip are clearly defined in the Bible:

There is no fare. Salvation "is the gift of God" (Eph. 2:8). We cannot earn our way. "Not of works, lest any man should boast" (Eph. 2:9). And you can be sure of your destination if you'll place your trust in Him as Lord and Saviour.

The route and plan have been graciously supplied by God, but it's up to you to decide whether or not you want to go.

Jesus summed it up when He said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

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Inter-Varsity Press	51	Margaret L. Weisenberg	
Judson Press	78		
John Knox Press	50		
Kregel's Publ.	49, 86		
Life Messengers	8		
Light & Life Press	50, 82		
Loizeaux Brothers	50		
Metropolitan Press	72		
Moody Book Store	80		
Moody Press			
4th Cover, 6, 49, 52, 82			
Old Authors	88		
Parents' Assoc.	88		
Pinebrook Book Club	30		
Fleming H. Revell	6, 51, 96		
Scripture Press	76		
Standard Publ.	49, 55		
Warner Press	51, 81		
Wartburg Press	50		
W. A. Wilde	8, 51		
John C. Winston	52		
World Publ.	52		
Zondervan Publ.	47, 51, 54, 82		
Broadcasts			
Back to the Bible	1		
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Bible Press	66		
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Cox Sons & Vining	57		
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Endicott Church Furn.	37		
Franklin-Lee	62		
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Mitchell Mfg.	55		
Monroe Co.	26		
E. R. Moore	46		
Ossit Church Furn.	38		
J. P. Redington	29, 39		
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Sudbury Brass Goods	66		
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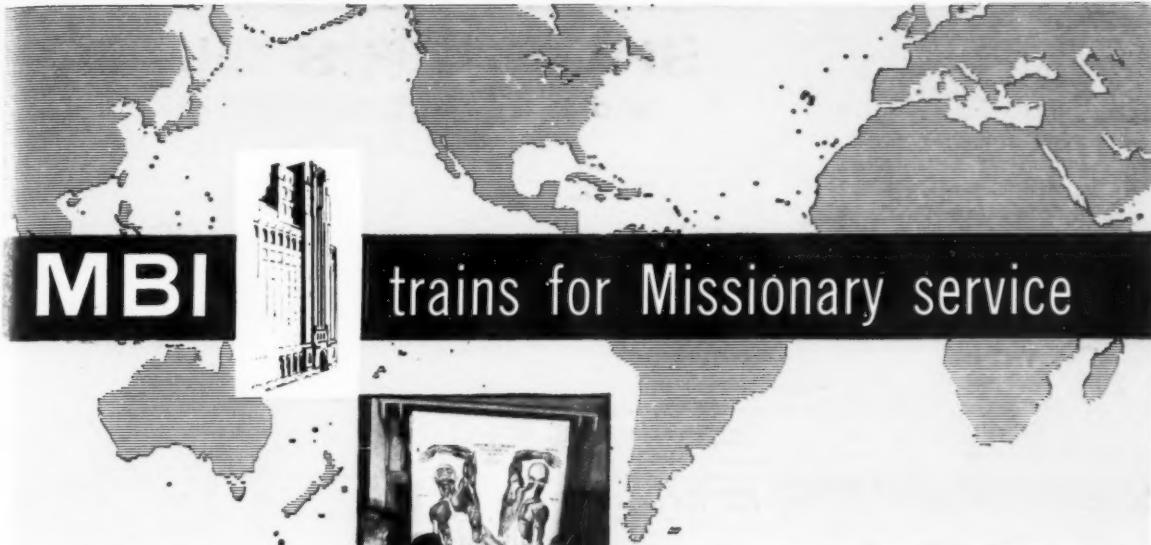
26
47
8
36
29
8
62
22
39
62
29
42
32
24
n. 63
64
60
e. 70
28
66
46
25

77
29
5
95
59
54
37
65
61
74
88
88
69
31
13
75
84
86
81
38
84
83
86

74
57
98
66
56
69
56
43
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42
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